THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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For the Churchman.

To a Lady,

On receiving a Picture of two Doves drinking at a Fountain.

THANKS, lady, for thy little offering,
A "counterfeit presentment" of two doves
Stooping a moment from their heavenward flight,
Wearied with pouring forth their songs of love,
And bending down to the cool fountain's brink,
And with the limpid waters moistening
Their little throats.
And I will bear it home
To store it in my choicest treasure-house,
And lay it side by side with kindred gifts—
Affectionate memorials of friends;
Of some who still plod on the dreary road
Of life's dark wilderness; of more, alas!
Who like night visions vanish'd long ago,
Lost mid the dim and drear abodes of death.
And when in after years it meets my sight,
'T will bring to mind the memory of that hour,
When we two met, and only met to part—
To meet perchance in this cold world no more.

O! could I rule the troublous waves of fate,
Say, could I wish a happier destiny,
A better lot for thee, than to resemble,
In love and innocence, those little doves.
O may their peace and perfect harmlessness,
Their happiness and purity be thine.
O like them ever wing thy flight to heaven.
Like them, when early dawning tints the sky,
And blushing clouds dance round the Orient,
Warble thy first hymn to thy Maker's praise.
So when thy hour on life's poor stage is o'er,
Soar far beyond the lowering clouds of death,
Which veil from mortal sight celestial joys,
Till thou art lost amid the radiance
Which shines for ever round the throne of GOD.
There shall the bright and amaranthine crown,
Bought by the blood of JESUS, be thine own;
There shall the songs of earth be laid aside,
And thou shalt join with the angelic choir
In hymning praises to the Lamb once slain.

Lady, farewell! and if by Heaven decreed
It may not be that I may see thee more,
Or cross again thy path in earthly scenes,
Still may our spirits renovated meet,
Amid that white-robed throng which crowd the gates
Which open wide the joys of Paradise.
There we may meet, and meet to part no more;
There may the friendship which was but begun
In the dark vale of life's sad pilgrimage,
Renew itself amid celestial scenes,
And ripen on throughout eternity. B. D. W.

Cambridge, September 2, 1834.

THE CHURCHMAN.

SATURDAY, SEPTEMBER 20, 1834.

THE CLERGY OF THE CHURCH OF ENGLAND.—We admit into our columns to-day an article complaining of the representations in the Methodist almanac for 1835 of the character and conduct of the clergy of the Church of England. We have not seen the almanac, but assuming—as we safely may—that the account of our correspondent is correct, we must say that its editors have not acted with their wonted candor and judgment, in inserting the caricature of an infidel satirist in a place where the reader expects to find accurate statistical information: and which, instead of imparting knowledge, can only propagate prejudice. We often see in our exchange papers representations to the same effect, which, we have reason to think, are either positively inaccurate, or at least are so put as to leave an erroneous as well as very unfavorable impression of the character of the clergy of the Establishment. We do not believe with our correspondent—and he probably expresses the views of others—that such things are a covert attack upon the Episcopal Church in this country. We would not for a moment indulge the opinion that either the editors of the almanac or any others have the remotest intention by this means of casting unfavorable reflections on the character and usefulness of our clergy. Still with unthinking persons, especially in those sections of the country where our Church is little known, such statements have the effect which our correspondent intimates. In new settlements, and in places where our Church is first introduced, one of the obstacles with which our clergy almost invariably have to contend, arises from our Church and clergy being identified in the minds of the people with the Church and clergy of the British Establishment. Even among men otherwise well informed we are often brought into conflict with mistakes and prejudices which in this meridian would scarcely be credited. But a short time since we received a letter from a missionary in the West, who assured us that he and his brother clergy were regarded as agents in the employ of the British government. And even in the State of Vermont prejudices, springing from the same erroneous confusion, have been so strong and prevalent, that Bishop Hopkins lately made the relation between the two Churches the subject of his annual address to the Convention. And then the prejudices which we have had to encounter, from the same source, in regard to doctrine and piety, are indescribable. The word "Churchman" has been held up in many places as another name for lax doctrine, lax piety, and willing conformity to the world. Thus a barrier has been raised to the extension of Christianity, in one of its forms, which pious and intelligent Christians of all persuasions cannot but regret. For this reason we are anxious to avert all false and exaggerated statements, all surcharged and libellous caricatures, and to give, as opportunity offers, more faithful and more favorable descriptions. We confess also that we have other motives, growing out of the connexion which subsists between us and the Church of England as a Church, but not as a political establishment. We sprung from her bosom and therefore it is not unnatural that we should look to her with filial regard. The faults which are currently charged upon her, so far as they are correctly charged, we ascribe to her connexion with the State, for Christianity, when allied with the secular power, while she confers a certain benefit, receives in return a no less certain injury. But when the worst is told, the truth is much better than we, in this country, commonly believe. Great allowance should be made for the political bias under which the descriptions on this side of the Atlantic are given and received. Our impressions are generally received from the liberal and radical presses, which have a goodly infusion of the bitterness of party rancor. It subserves a good political purpose—that of cherishing our love of religious liberty as secured to us by our own government—to publish whatever is discreditable to the Established Church, while at the same time it gratifies the commendable pride which we feel as Americans, in the superiority of our own institutions. On the other hand to tell of their piety and usefulness does no particular good, gratifies no other than that weaker but more commendable pride which we feel in the excellence of our fellow-creatures or fellow-Christians in general, and exposes us withal to the suspicion of favoring political views which in our hearts we repudiate. Thus the clergy of the Church of England are among us continually exposed to the aspersions of party and sectarian virulence; and while the bad respecting them is often stretched as far as human credulity can well bear, the good is kept totally out of sight. The result is, that among the mass of the people in this country, the moral and religious character, the zeal and the labors of the clergy of the Establishment are estimated far below their real value; and as the Church established there is the same with what is called the Protestant Episcopal Church here, we often come in for a share of the odium, to the no little detriment of our Christian efforts, an evil of which there are always a few of sectarian spirit to take advantage, but which all who love the Gospel would, we doubt not, be anxious to deprecate.

We shall conclude these remarks, which have extended themselves to a length that we did not anticipate, with two or three extracts from the last number of the British Critic, in which these vague charges are met and repelled. It does not fully meet the attack—if such it may be called—in the almanac. That is directed, if our correspondent represents it rightly, against the whole of the clergy; whereas the present defence is put forth in behalf of that portion only which is called the High Church party. Should the editors of the almanac be disposed to restrict their notice to this party, we recommend the following opinion as equally worthy of their attention, with the quotations from "England and the English;" unless, perchance, the Rev. Richard Watson, whose name is an honor not more to Methodism than to Christianity itself, is less of a favorite with them than Edward Bulwer. "Among that part of the clergy who are *not* usually denominated evangelical, and the attendants upon their ministry, there is far more sincere piety than some warm religionists are disposed to admit; though somewhat of an ascetic kind, and not so aggressive and missionary in its character as is desirable."

We shall now give the extracts from the Critic.

'The manner in which the High Church party has been attacked is matter of notoriety. The fox-hunting parson, the drinking parson, the gambling parson, the incontinent, immodest parson, the lazy, careless, self-indulgent parson, the proud, morose, domineering parson, is successively brought forward as its representative. And if the letter-press of a book is incompetent to the work of defamation, the deficiency can be eked out by a libellous print in a shop-window. All the vices of individuals are picked up and brought together as the *beau ideal* of a High Churchman. The modern Apelles collects the scattered features of deformity, and dips his pencil in the darkest colors of calumny, and then exclaims with a grim smile of self-congratulation, "Is not the portrait complete?"—But might we not retort? might we not retort upon the infidel? might we not retort upon the Dissenter? Is it not evident, that there is no picture, however hideous, or frightful, or revolting, which we might not form of any sect of religionists under heaven, by adopting a similar process of ungenerous and iniquitous generalization? Would it not be easy, as it would be base, to exhibit the most disgusting traits of specious hypocrisy, or conceited ignorance, or nauseous cant, and write under the filthy daub the word "*Saint*," or "*Evangelical*," or "*Methodist?*" And what we should scorn to do to others, may we not reprobate if done to ourselves? Yet when we would state how laborious, how regular, how well-instructed are the present ministers of the Church; when we point to the exalted qualifications which are required, both intellectual and moral; then we are met, perhaps, with a reference to the days of Charles the II. or George the II., or even to the ribaldry of Fielding and Smollett, or to the veracious instances in a scurrilous novel or an obscene farce; and the wolf can still say, as he said of old, "Well, if it was not you, it was your grandfather!"'

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'If to have a high standard is to demand a diligent, self-forgetting, self-renouncing discharge of active duties,—to do as much good as possible, and no evil;—to be charitable in deed, and word, and thought,—to be kind and courteous, and liberal, yet personally strict, and pure, and spiritually-minded,—and to feel, at last, the inadequacy, the imperfection, the unprofitableness of all that man does, or *can* do, as forming for himself a charter or title-deed of everlasting reward,—then is the standard of the orthodox clergy as high as can be easily imagined. But if to denounce the innocent recreations and elegancies of life,—to deny that there is a proper time and place for moderate enjoyment,—to make a Christian, instead of carrying a spiritual temper into society, exclude himself from social existence,—and to cover the august and radiant lineaments of religion with a funeral pall of blackness and austerity;—if this be to have a high standard of requirements, then, perhaps, as to the majority of her Ministers, the Church of England has it *not*. But let those Ministers be judged fairly from *themselves*, and not from a few erratic specimens of heedlessness or immorality, whom the High Church party has of all the strongest reason to repudiate and dislike, because no party has suffered from them so unjustly or so much.

'In the same way let their divinity be judged from their own authors, and not from theologians,—if theologians they can be called,—such as Blair and Alison, between whom and them there subsists no link or alliance. Are such authors wanting? Even as we write, the recollection of mighty names comes upon us like a flood;—and yet not so much the Hookers, and the Jewels, the Barrows, and the Taylors, the Tillotsons, or the Horsleys, of times gone by, as men who at this day adorn the bench, and send forth from our pulpits the genuine doctrines of the Gospel in the full beauty of their holiness; men, who preserve the harmony and entireness of truth, and, without offensive familiarity, or the perpetual recurrence of the same phrases, make JESUS CHRIST the capital figure in every compartment of their canvas;—men, with whose names we forbear to illustrate our page, because we would not incur the imputation of flattery.—Let the character of High Church doctrines be judged by that vast and glorious body of divinity, which has cast a constant illumination over the Christian world:—or let it be judged by the Bampton, and the Boyle, and the Warburton, and the Hulsean Lectures; but not by miserable shreds and patches detached and scraped together from lucubrations committed hastily to the press by some inconsiderate individual.'

* * * *

'Moreover, there may have been men—and some very few, as we have hinted, there may yet be—who pretend to range themselves under the banners of the High Church party; but who include *all* who dislike their principles, and put their manners to shame, under some common nickname of ridicule and abuse. In reality, therefore, the strict and regular High Churchman is just as much the object of their contumely, as the devout and serious Christian, who embraces any other peculiarities of doctrine. At any rate, let them be told, that the High Church party does not want them; that it does not recognise them; that it has no disposition to have its own soundness impaired by the contact of any thing so rotten and so worthless. It sees weakness in their assistance, and contamination in their support. It abjures them as confederates; it renounces them as allies. It indignantly refuses to be mixed up with their practices or their opinions. While, therefore, we allow, that life is in some measure a test of doctrine, such persons, it must always be remembered, are only insulated individuals. They constitute no feature, they affix no character, they form no integral part in any section of the Church. Their number is dwindling to nothing; and of influence they cannot boast an atom.

'Let it also be recollected, that, in defending the distinctive shades of High Church doctrine, we are not obliged to defend the language and the practice of persons, whom we should refuse to recognise as High Churchmen. We have positively nothing to do with them. It is almost universal with men, who have no creed and no religion at all, to profess themselves of that creed and that religion, which is dominant and fashionable; and, therefore, there will always appear a larger proportion of careless, or irreverent, or reprobate members attached to the faith and party of the majority of a land.'

THE MINISTRY.

WE hope that the contributor of the following communication will accept, as an apology for its late appearance, the assurance that it was never seen by the Editor until this week. Such is the fact: further explanation is useless. We shall be happy to see the remaining contents of the portfolio.

For the Churchman.

THE CLERGYMAN'S PRAYER.

Compiled from Scripture by a Lady.

I BESEECH thee, O LORD, by the coming of our Lord JESUS CHRIST,[a] who sent his Apostles to [b]teach all nations, baptizing them in the name of the FATHER, and of the SON, and of the HOLY GHOST, to [c]instruct me and to teach me in the way that I should go, by [d]the wisdom that is from above which is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy, [e]not neglecting the gift which is in me, which was given me with the laying on of hands. Grant that I may [f]hold fast the form of sound words,[g] meditate upon these things, [h]take heed unto the doctrine, continue in it, that I may save myself and them that hear me [i]according to the grace of GOD which is given unto me; [j]being sanctified by the HOLY GHOST that I should be the minister of JESUS CHRIST, ministering the Gospel of GOD, that the offering might be acceptable, [k]full of goodness, filled with all knowledge, able to admonish because of the grace that is given to me of GOD; being [l]zealous of spiritual gifts, seeking that I may excel to the edifying of the Church, [m]giving no offence in any thing that the ministry be not blamed, but in all things approving myself as the minister of GOD; in patience, in afflictions, in distresses, [n]by pureness, by knowledge, by long-suffering, by kindness, by the HOLY GHOST, by love unfeigned, by the word of truth, by the power of GOD, by the armor of righteousness, through honor and dishonor, through evil report and good report. ([o]Let no man despise my youth,) let me be an example of the believer, in word, in conversation, in spirit, in charity, in faith, in purity; being [p]vigilant, sober, of good behavior, given to hospitality, apt to teach, not covetous, but patient, (ruling well my own house, having my children in good subjection with all gravity,) having a good [q]report of those that be without, holding the mystery of the faith in a pure conscience.

[s]O LORD, who hath set apart [t]the priest [u]to give knowledge of salvation to thy people by the remission of their sins, through the tender mercy of our GOD, to give light to them that sit in darkness and the shadow of death, to guide their feet into the ways of peace to [v]give the bread of life,—who is sufficient for these things! Thanks be to GOD, I can do all things through CHRIST, which strengtheneth me. [y]I am not eloquent, yet, [z]the Spirit of the LORD is upon me, because he hath anointed me to preach the Gospel to the poor, he hath sent me to relieve the broken hearted, therefore will [aa]I preach righteousness in the great congregation and declare thy faithfulness, and thy salvation, and will not conceal thy loving kindness and thy truth. [bb]I will teach transgressors thy ways, that sinners may be converted unto thee. [cc]My doctrine is not mine, but his that sent me. [dd]My speech and preaching shall not be with enticing words of men's wisdom, but the wisdom of GOD, which GOD ordained before the world. I will not teach the commandments of men, but I will teach all things whatsoever thou hast commanded us.[ee]

[ff]O LORD, open thou my lips and my mouth shall show forth thy praise. [gg]I will publish the name of the LORD, and be [hh]a guide of the blind, a light of them that sit in darkness, an instructer of the foolish, and a teacher of babes. [ii]I have planted, may GOD give the increase, [jj]that when the great Shepherd shall appear, I may receive a crown of glory which fadeth not away, [kk]through the blood of the everlasting covenant. Amen.

[a] 2 Thes. ii. 7.	[b] Mat. xxviii. 19.
[c] Ps. xxxii. 8.	[d] Jam. iii. 17.
[e] 1 Tim. iv. 14.	[f] 2 Tim. i. 13.
[g] 1 Tim. iv. 15.	[h] 1 Tim. iv. 16.
[i] 1 Cor. iii. 10.	[j] Rom. xv. 16.
[k] Rom. xv. 14.	[l] 1 Cor. xiv. 12.
[m] 2 Cor. vi. 3.	[n] 2 Cor. vi. 6.
[o] 1 Tim. iv. 12.	[p] 1 Tim. iii. 2-4.
[q] 1 Tim. iii. 7.	[r] 1 Tim. iii. 9.
[s] Ps. iv. 3.	[t] Gen. xiv. 16.
[u] Luke i. 77.	[v] John vi. 34, 35.
[w] 2 Cor. ii. 16.	[x] Phil. iv. 13.
[y] Exod. iv. 10.	[z] Isaiah lxi. 1.
[aa] Ps. xl. 9-10.	[bb] Ps. li. 11-13.
[cc] John vii. 16.	[dd] 1 Cor. ii. 4-7.
[ee] Mat. xxviii. 20.	[ff] Ps. li. 15.
[gg] Deut. xxxii. 3.	[hh] Rom. ii. 19, 20.
[ii] 1 Cor. iii. 6. [jj] 1 Peter v. 4.	[kk] Heb. xiii. 20.

MISCELLANY.

WE some time ago transcribed for private use the following extract from Dryden's Life of Plutarch. It affords matter for much and varied speculation.

I have ever thought that the wise men in all ages have not differed much in their opinions of religion, I mean, as it is grounded on human reason. For reason, as far as it is right, must be the same in all men: and truth, being but one, they must consequently think in the same train. Thus, it is not to be doubted, but the religion of Socrates, Plato, and Plutarch, was not different in the main: who doubtless believed the identity of one Supreme Intellectual Being, which we call GOD. But because they who have written the life of Plutarch in other languages, are contented barely to assert that our author believed one GOD, without quoting those passages of his which would clear the point, I will give you two of them among many in his morals. The first is in his book on the Cessation of Oracles, where arguing against the Stoics, (in behalf of the Platonists,) who disputed against the plurality of worlds with this argument: "That if there were many worlds, how then could it come to pass that there was one only fate and one providence to guide them all? (for it was granted by the Platonists that there was but one:) and why should not many Jupiters or gods be necessary for the government of many worlds?" To this Plutarch answers, "That this, their capacious question, was but trifling; for where is the necessity of supposing many Jupiters for this plurality of worlds, when one excellent Being, indued with mind and reason, such as he is whom we acknowledge to be the Father and Lord of all things, is sufficient to direct and rule these worlds; whereas, if there were more supreme agents, their decrees must still be the more absurd and contradictious to one another." The other passage is in his comment on the word ει, or those two letters inscribed on the gates at the temple of Delphos; where, having given the several opinions concerning it, as first, that ει signifies *if*, because all the questions which were made to Apollo began with IF, as suppose they asked if the Grecians would overcome the Persians, &c.; and afterward, that ει might signify *thou art*, as the second person present of ειμι, intimating thereby the being or perpetuity of being belonging to Apollo as a god, in the same sense as GOD expressed himself to Moses, *I am* hath sent thee, Plutarch subjoins (as inclining to this latter opinion) these following words: "ει εν," says he, "signifies Thou art one, for there are not many deities, but only one:" and continues—"I mean not in the aggregate sense, as we say one army, or one body of men constituted of many individuals; but that which IS must of necessity be ONE, and to BE, implies to be ONE. ONE is that which is a simple being uncompounded and free from mixture: therefore, to be *one* in this sense, is only consistent with a nature pure in itself, and not capable of alteration or decay."

"We have formerly shown that he owned the unity of a godhead: whom, according to his attributes, he calls by several names; as Jupiter, from his almighty power; Apollo, from his wisdom;" and so de ceteris.

"There are many islands, (says Plutarch,) which lie scattered about Britain after the manner of our Sporades; they are unpeopled, and some of them are called the Islands of the Heroes of Genii." One Demetrius was sent by the Emperor (Calig. or Claud.), to discover those parts, and arriving at one of the islands next adjoining to the forementioned, which was inhabited by some few Britons, (but those held sacred and inviolable by all their countrymen,) immediately after his arrival the air grew black and troubled, strange apparitions were seen, the winds raised a tempest, and fiery spouts or whirlwinds were seen dancing toward the earth. When these prodigies were ceased, the islanders informed him that some one of the aerial beings superior to our nature then ceased to live. For as a taper while yet burning affords a pleasant harmless light, but is noisome and offensive when extinguished, so those heroes shine benignly on us and do us good, but at their death turn all things topsy-turvy, raise up tempests, and infect the air with pestilential vapors. By those holy and inviolable men there is no question but he means Druids, who are nearest the Pythagoreans of any sect, (and this opinion of the Genii might probably be one of theirs,) yet it proves not that all demons were thus malicious, only those who were to be condemned hereafter into human bodies, for their misdemeanors in their aerial being. I am apt to imagine the natural vapors rising in the cave where the temple afterward was built, might work upon the spirits of those who entered the holy place, as they did on the shepherd Coretas, who first found it out by accident, and incline them to enthusiasm and prophetic madness. That as the strength of those vapors diminished, (which were generally in caverns, as that of Mopsus of Trophonius, and this of Delphos,) so the inspiration decreased by the same degrees. That they happened to be stronger when they killed the Pythias, who being conscious of this was so unwilling to enter, that the oracles ceased to be given in verse, when poets ceased to be priests," &c.

CHRIST THE HIGH PRIEST.

THE following beautiful passage is from a volume of sermons by Mr. Le Bas, which has just appeared in London.—*Gambier Observer.*

He knew the anguish of being assailed by our temptations, though he knew nothing of the dishonor of being defeated by their power. He went through more than all the bitterness of our struggles, though he went then always unto victory.

Here is the ground on which the Christian loves to take his stand. Here is the prospect which reveals heaven unto him as indeed the dwelling place of love. We know that we have a Mediator at the right hand of the Father who in his own person unites all the sympathies of man with all the purity and perfection of GOD. And think, brethren for a moment what must have been our condition if this were not so! Think what it would be for human weakness and impurity to stand in the presence of GOD's unveiled majesty and holiness. Our souls are often troubled within us, even when he thundereth with the voice of his excellency. Our faculties are outstripped and overpowered by the speed and the brightness of his lightning. Our flesh and heart fail beneath the manifestations of his power, which pass continually before the eyes of the children of men, even in this dark place of their imprisonment. Who, then, without fear and trembling can approach even in thought, to that unclouded sanctuary in which the same power resideth in all the fulness of its glory? And then when we remember that not irresistible might alone, but inflexible justice and righteousness unchangeable have likewise their dwelling within that tabernacle, how can we dare to rush into that presence before which the seraphim veiled their faces with their wings; that presence, the sight of whose very confines compelled the prophet to exclaim, "Wo is me, for I am undone; for mine eyes have seen the King, the LORD of Hosts?" But what becomes of all this dismay and confusion of spirit when we look upon the Father, and know him only through the Son? Where is our dread and where our failure of heart when we behold in the form of a brother Him who was the only begotten of the Father, the express image of the invisible GOD? Yes, the fulness of the divine grace and truth hath shone upon us; but it hath shone upon us in the mild aspect of a human countenance; it hath spoken to us with a human voice; it hath even wept human tears and hath felt and suffered, if we so may speak, with a human heart. And thus it is that all the tenderest emotions of earth, and all the most exalted attributes of heaven seem to have made a blessed league for our consolation. If it were given to man to look on increased majesty and brightness, instead of lifting up the voice of praise and thanksgiving, he would be unable even to whisper out of the dust in the accents of penitence and prayer; for who shall behold the face of GOD, and live? But to look upon GOD, in CHRIST, is a privilege which giveth life instead of death. It is a privilege which enlighteneth the eye and gladdeneth the heart, and giveth understanding to the simple. It is this and this only which can enable us fully to understand the mind of the Apostle, who saith that GOD is love; yea, that loving-kindness and compassion form, as it were, the very essence of his nature.

MEDIATORIAL CHARACTER ASSUMED BY THE ROMISH PRIESTHOOD.

ACCORDING to the literal interpretation of the New Testament, CHRIST is the only sacrificing priest, as he is also the only sacrifice; thus, likewise, is he the only mediator between GOD and man. Hence it followed that the proper character of the ministers of his religion is essentially different from that of the Jewish or Pagan priests. The prerogative of the latter was to offer the sacrifice to GOD, and to intercede with him for the sins of the people. It is the office of the former to interpret and dispense his word, to be the *stewards* of his mysteries, and to point out the only path through faith to salvation—and such were the earliest ministers of the Christian Church. But it was not very long before the *elder** insensibly assumed the loftier office of the Hiereus, or Sacerdos, and affected the expiatory, and, at the same time, the mediatory character. Such were the priests of the Eastern Church—μεσιται, Mediators—no less than those of the Western; and we are at no loss to perceive what an access of reverence and authority accrued to them through the change. They were supposed to be alone initiated in the mysteries of the faith—they were supposed to be in more immediate communication with its divine founder—they were supposed to influence, if not actually to administer, the judgments of Heaven. But we must also observe, that, if such a character was well calculated to overawe an ignorant age, or the ignorant classes in any age, it was sure to be stripped off, whenever any intellectual independence should be exercised, and to be accounted among the impostures fabricated by an artful priesthood for the delusion of mankind. — *Waddington's Church History.*

* The original meaning of the word Priest (Presbytes) is 'Elder.' This subject is very well treated by Archbishop Whately, in his 'Errors of Romanism,' book ii.

From the Episcopal Recorder.

"HARRY WILLIAMS, OR THE SAILORS' MONITOR."

Do, Mr. Editor, allow a part of a column to the consideration, once more, of this tract. You have assured us, you wish well to our Sunday School Union; (what friend of our Church does not?) I am sure then you will readily consent to the insertion of an article intended to show that the books it publishes can be used even by those "classes" in our Church among whom there may be a difference of opinion on some points.

In the paper in which you first notice the tract in question, you make from the *original* work the following extract:

"*Tom.* You say very true, Harry. For though my heart is good at the bottom, yet I have sadly neglected and often scoffed at the Bible; and, indeed, if all the nations that forget GOD are to be turned into hell, I am afraid things would go badly with me, if I were to take my departure to-night.

Harry. Indeed, Tom, I am afraid so: for here it is said by CHRIST himself, 'Except a man be born again, he cannot see the kingdom of GOD.' 'Except a man be born of water and of the Spirit, he cannot enter into the kingdom of GOD.' (John iii. 3, 5.) Now, Tom, I think you are not born again of the Spirit; nay, I don't think you see any necessity for this second birth, or even know any thing about the matter.

Tom. Why, Harry, you are getting quite out of my depth. I don't understand this; for I have often wondered what was meant by being *born again:* can you tell me, Harry? For it seems necessary that a man should know something about it, seeing it is declared that unless he is born again he cannot see the kingdom of heaven. * * * * *

Harry. Now, then, Tom, let us go back to the point we left, about being *born again.* This expression means that a great change must pass upon a man, upon every man, before he can possibly enter into the kingdom of heaven: it is such a change as none but GOD can bring about, for it brings a man from desiring and seeking after earthly things, as the greatest and most desirable objects, to desire and seek after heaven and the salvation of his soul, as the one thing most needful; so that it is in fact as if a man's old heart had been taken out, and a new one put in its place; and therefore this change is sometimes called being born again, or being born of the Spirit, because the Spirit of GOD brings the thing to pass," &c. &c.

This extract contains sentiments to which you do not object. But is this part *excluded* from the work as altered? By no means. You have the same passage entire on pages 25 and 26, with simply the substitution in one place of the word *renewed* for *being born again;* and in another, of the words, *born of the Spirit* for *being born again.* These are the only changes made in the extract from the original work. To these, it is presumed, no one will object. Do not these two alterations show conclusively, that the publishers design to inculcate *every thing* that the original tract does?

The original tract says not a word, if I recollect right, about baptism. Can *it* then be said to exhibit "a *clear* view of the Christian plan of salvation?" Our LORD affirms, "He that believeth and is baptized shall be saved;" surely then, Mr. Editor, baptism must be insisted upon. This is done in the tract as altered. But the baptized, especially those baptized in infancy, must be reminded that they "need to be converted and renewed." This also is done in the said tract as altered. Why then object to it?

It does not even use the term "regeneration," except as quoted from the Prayer-book. *All* our clergy, however much they may differ, when they use the baptismal service do use this *term* as there, and consequently as in the tract it is used. What *explanations* they may give, is another thing. Here possibly they might differ from each other. To me it appears the publishers have been extremely careful, that the idea they intended to convey by the expression "being born again" should not be misunderstood. The language is, "I call baptism being born again, *that is,* being born into the Church." Who ought to object to this expression? I may "understand" this to *mean* one thing, you may understand it to mean the reverse. But inasmuch as the latter part explains what the *authors* mean, and is not called by them regeneration by the Spirit, and is moreover scriptural, (except a man be born of water,) and agrees

with our own form of baptism, I ask again why object to it? Why not let the tract explain itself? "I call baptism being born again, *that is*, born into the Church." Does it stop here? It proceeds immediately, and in the strongest terms, to insist upon *conversion* and *renovation*. It *retains* the indentical passage which yourself has quoted with such commendation from the original work, with the change (not affecting the sense in the least) of two words.

It is then demanded, why the tract was altered at all? Simply, I should imagine, to "adapt" it to the *Episcopal* Church; to let the expression "born again," be used as the Saviour uses it, "except a man be born of *water* and of the *Spirit*;" and then to let persons see that baptism, though necessary, was *not* what is called being converted and renewed. To my mind the main design of the "tract," especially of the "addition" to it, is to lead the baptized to a consideration of their baptismal vows, and of the necessity of their undergoing an entire change of heart by the Spirit of God.* Much do I regret any thing has appeared in your paper calculated to draw the attention away from this its obvious import: and I almost persuade myself, that when you are reminded that with barely a "verbal alteration," the part of the original work quoted by you with approbation may be found in the work as altered by the committee of our Sunday School Union, you will with true magnanimity acknowledge that your previous impressions have been more unfavorable than the *whole text* warranted. YALE.

* Whether regeneration by the Spirit "commences after or before baptism, or while the rite is performing," it says not. That it leaves still to be explained by each one as to him may appear proper. It tells the baptized person, indeed, that when he was baptized, the minister thanked God that it had pleased him to "regenerate him by the Holy Spirit." But this is the language of our Prayer-book. How you or I, or the publishing committee, *interpret* this expression, is foreign to the subject. It is, be it remembered, not the language of the *committee*, but of our Church.

COMMUNICATIONS.

For the Churchman.

POLYGLOT BIBLE.

SINCE the invention of printing, a species of vandalism seems to have overspread the literary world; the Latin language, formerly the medium of communication among the learned of civilized Europe, being threatened with the fate of the nation by which it was originally spoken. Works of science published in modern languages, become, of course, limited in their circulation. What would avail us the learning of Russia, Poland, Bohemia, and other nations of Europe, if conveyed to us only in the languages of those nations? Yet this learning may be communicated to us by means of one universal language, the Latin, in which science and useful literature have been preserved and handed down to us from the Christian era to the present age.

The cultivation of this language has always been of high importance in the Christian Church. By circulating the Holy Scriptures in Latin, conjointly with the translations into oriental and other tongues which are already in use, the missionaries would be greatly assisted in acquiring those languages, the means of instructing the heathen accelerated, and the doctrines of Christianity more rapidly diffused.

The utility of a Bible in several of the ancient languages was confessed soon after the invention of printing. The Antwerp Polyglot, in four languages, with as many different Latin translations, was one of the first attempts. The Paris Polyglot, in seven languages, with their respective Latin versions, next appeared; and lastly, the London Polyglot, in a still greater number of languages, with each its literal Latin version. Like its predecessors, it is published in huge unwieldy folio volumes; and though it presents to the student a number of different translations at one view on the same leaf, this advantage is more than counterpoised by the weight and size of the volumes, which retard the movements of the student in referring from one volume to another. Its excellence is universally acknowledged. A few copies repose in the libraries of Europe and America. No attempt has been made for the last two hundred years to republish this inestimable work, or any substitute for it, and it is now nearly out of print.

A publisher in London has arranged the pages of several octavo Bibles on a sheet of fine paper, and bound them in a splendid volume, which, as it exhibits eight different languages, he offers to the world as a polyglot. It contains the New Testament in Syriac, and the Society Bible in Hebrew, Greek, and Latin, beside some modern translations, one of which is English. But neither the originals, nor any of the translations are accompanied by their literal Latin versions, consequently this publication does not supply the place of the ancient Polyglots; and if it professes to be a substitute for them, Bagster's Polyglot, as it is entitled, may be considered as an imposition.

Taking into consideration the modern improvements in the art of printing, it might be supposed, that to reprint Walton's Polyglot would not be attended with great difficulty. My object in these remarks is to suggest to the learned world the means by which so desirable an object could be effected; and in so doing, to convince them that the obstacles which have hitherto presented themselves, may be easily overcome.

The republication of so great a work ought not to be attempted, without insuring to the publishers the immediate sale of at least twenty thousand copies; nor ought this assurance to be given till fair and accurate estimates are given as to the expense of the work, and the price at which it could be offered for sale. These preliminary objects might be attained by establishing a correspondence with the learned in Germany, and the clergy of France and Italy, and by applying to the principal publishers at Leipzig for estimates of the expense of publication, based on the certainty of an immediate sale of twenty thousand copies.

Let us suppose this Bible to be printed in large octavo, each language in a volume by itself, the Latin translation in miniature type on the margin of the page, separated from the text by a space of nearly one eighth of an inch. The text being in a type quadruple the size, that is, occupying four times the space of its Latin translation at the side, will be sufficiently distinct, and the reader will not be interrupted by the Latin obtruding on his view when its aid is not sought for. The breadth of this Latin translation need not exceed one inch, nor the text four inches, nor the whole breadth of the page five inches; the length to be conformed to the size of the paper. I have, for the sake of calculation, supposed each Bible to be contained (with its Latin translation) in one thick octavo volume. For myself, I would prefer it in four light square volumes, (the Old Testament in three, and the New Testament in one) of from three to four hundred pages each.

In deciding where such a work ought to be published, I have given Germany the preference. The Leipzig editions of the classics are well known; and the recent editions of the Hebrew and Greek Bibles from that press, are in cheapness, elegance and correctness, equalled by no other.

I now proceed to an estimate of the probable expense of printing and publishing this Polyglot, supposing it to contain 15,000 octavo pages in ten volumes.

Stereotyping 15,000 pages at $2 00 per page,	$30,000
Press work for 20,000 copies, at $2 00 per copy, - - - - - -	40,000
Paper for 20,000 copies, 2 reams each copy, at $4 00 per ream, - - - -	160,000
Binding 20,000 copies in half binding, at $5 00 per copy, - - - - -	100,000
	$330,000
Errors and extra expenses, - - -	20,000
	$350,000

By this estimate each copy costs the publisher $17 50, or $1 75 for each of the ten volumes. In selling them at $40 00 per copy, or $4 00 per volume, the proceeds of the whole edition will be $800,000, leaving the publisher a profit of $450,000 after the edition is sold. I would particularly recommend these calculations, though inaccurate, to the consideration of all those who have occasion to employ printers or booksellers.

It is probable, that by applying to Charles De Behr, Director of the Foreign and Classical Book-store at New-York, accurate calculations might be obtained from Tauchnitz, the classical publisher at Leipzig, as to the terms of publishing the work in question; and if the clergy of Europe and America have so much zeal in the cause as to unite their efforts in obtaining subscriptions for twenty thousand copies, there is little doubt that some attention would be paid to a subject of so much importance to the religious as well as literary world. D.

MR. MASON'S CONVENTION SERMON.

To the Editor of the Churchman.

REV. AND DEAR SIR,—"Cæsariensis" is a country clergyman, sluggish in the labor of composition, and estimating as the most imperative, the duties of his pulpit and parish. But he snatches a moment in reply to the Churchman, because, without entering on the subject at large, he is anxious the readers of that periodical should not receive its representations as a legitimate statement of the difference between the American Church* and that of Rome, on the relation which is borne by the Bible to the Catholic Church.

Know then, Sir, that I do not consider the Bible an "insecure mean" for the establishment of a religious creed, to any individual, or to the collective body of the faithful. But I maintain that an individual is a very fallible and insecure employer of that mean; that any individual may, and that many individuals have employed it to the abandonment of all, at least, most of the fundamentals of revealed truth. At the same time, I also maintain, that it never has and never can be so employed by the Catholic Church; because her Divine Head has promised she shall not be destroyed, and destroyed she must be if such were her use of the Bible. That Bible I do not hold to be a "dead letter, whose meaning can only be ascertained from the Church," but I do hold, with respect to the fundamentals of faith, that if an individual differ from the determination of the Catholic Church, he may be sure that he is wrong, and that on the promise of her Divine Head, the Catholic Church is right. It is "Popery," indeed, to say, that the churches in connexion with the chair of St. Peter, whether at Antioch, Rome, or Avignon, as the result of that connexion, cannot from the fundamentals of faith fail; but to assert the same of the Catholic Church, is a catholic and orthodox creed. Of those churches, I am free to avow my belief, that however otherwise corrupt, they have not failed; but of the Catholic Church alone, that she *cannot* fail from the fundamentals of truth, and I will add with Mr. Mason, from the fundamentals of order. Therefore do I doubt the sufficiency of my own wisdom, when arrayed in opposition to that of the Catholic Church; therefore am I willing to surrender my private judgment to her decisions; believing with our twentieth article, that the Church Catholic "*hath authority in controversies of faith*," because, "by the efficacy of CHRIST's assisting power she now does, and ever will contain all truths necessary to be known;"† and because "to this one holy Church our LORD committed in trust the most holy faith, and the whole stock of necessary Christian truth; for which reason she is called the ground and pillar of truth."‡ And thus, Sir, it is, that in the Apostles' creed have I from infancy been taught, and am yet wont to repeat upon my knees my belief in the present and future existence, through all time, of the Holy Catholic Church. This, Sir, is no approach to Rome; this, Sir, is the only ground on which, in the act of admitting her legitimate claims, her vain pretensions are at once and for ever disannulled.

To myself and the Churchman, in the eulogy he has bestowed on the Bible, there can be but one mind, on the supposition that the Bible is rightly interpreted, and in its true meaning understood. Little, however, do I comprehend, and still less see the occasion, of his exuberant horror at the past, and apprehended evils of "sacerdotal despotism." That is the tocsin of a Shaftsbury, a Bolingbroke, or a Hume; but it is unworthy the pen of one who, I doubt not, hath full often appreciated the inapplicability of that term to the divine commission of the priest, when he hath comforted with the consolations of the cross the soul of the living penitent, or caused them to fall, like the anointing of heaven, on the heart of the dying saint.

But in his capacity of a clergyman I mean not to reproach the "Churchman," and have but a little space remaining to reply to him as a critic. For, as a critic, the "Churchman" has essayed to pierce the "Sorites" of Cæsariensis with the double weapon of pleasantry approaching a sneer, and of argument akin to ridicule. Against the former I have no defence, and against the latter only this.

Were it my purpose to show that the Church *is* not destroyed, I should sufficiently do so by evidencing, as far as faith is concerned, her possession of its fundamentals, upon her destitution of which her destruction is consequent. But that she *cannot* be destroyed, rests, and the "Sorites" makes it rest, on the promise of her divine and adorable Head. So that I do not say she *cannot be* (which the "Churchman" confounds with *is not*) destroyed, because she possesses the fundamentals of faith; but I say, that she possesses and must ever possess the fundamentals of faith, because she cannot be destroyed; which indestructibility, I repeat it, is made to rest on the promise of CHRIST. Thus far it is with difficulty, in respect to the syllogism, I have apprehended the "Churchman's" meaning; and if, indeed, I have succeeded, have given him, as I deem, an adequate reply. But in his observations on the concluding portion, which was hardly necessary to the general design of the "Sorites," he has more the appearance of justice on his side. If the expression "infallible" were only synonymous with that of "cannot fail," there would result a concatenation of identical propositions, a tintinabulum of reasoning approaching to rhyme. But having proved that the Church as a consequence of the promise of CHRIST, cannot fail from the fundamentals of her infallibility,—in the sense of the sermon into whose alliance I had volunteered myself,—would consequentially follow; and the deduction, scarcely standing in need of a statement, was, though very simple, very legitimate.

But here I am in danger of trespassing on the territory of the reverend author himself. In his own time and in his own way, it is to be presumed, he will not refuse to confront the array of battle which has been drawn against him, and not against him alone, but against the loftiest and soundest minds of that branch of the Catholic Church to which he belongs. In the meantime, as the "Churchman" has expressed so much dissatisfaction with the last, and intimates his desire for another "Sorites," let me ask him, after those daily or weekly devotions in which he may repeat the Apostles' or Nicene Creed, to call to mind, as from the pen of one who entertains for him a most fraternal regard, this second "Sorites."

I believe, "the Catholic Church," that she will exist through all time. But if at any time she possessed not the fundamentals of faith, she would cease to exist. Therefore, I believe, that through all time she will possess the fundamentals of faith. CÆSARIENSIS.

* I cannot enlarge in a note on the propriety of this expression, and on the preference I give it to that of the "Protestant Episcopal Church," which, to say the least, is exceptionable. Many of your readers will understand, more may be led to inquire.

† The words of Bishop Pearson.

‡ The words of Bishop Sparrow.

For the Churchman.

THE METHODIST ALMANAC FOR 1835.

COURTESY, at least, is due from one individual or body to another in all their intercourse. What is scurrilous, even in the world, is highly unbecoming: what is false, can be uttered only at the peril of the reputation of the promulgator. But where an attempt is made to subserve the cause, I will not say of religion, but of a religious sect, by both scurrility and falsehood, such an attempt can only have the effect of making the members of that sect to blush, and of disgusting all others.

The writer of this article is an Episcopalian, but much inclined, both by education and principle, to love the Methodist Church, and in the main to advocate its doctrines; but perhaps no one cause has ever before done so much to alienate his affections from that religious body as the publication of an article in its almanac for the next year. The article bears upon the very face of it such falsehood and inconsistency, that the utmost stretch of charity is required to admit for a moment the supposition that the editors of the almanac were ignorant of its incorrectness. But I would not imitate the spirit of the article I condemn, and therefore of the only two possible suppositions, viz. that the editors either knowingly or ignorantly disseminated statements so untrue, I adopt the latter. But I know not how to invent any excuse for the mode and spirit in which those statements are made. The article does not, it is true, come from the editors' own pen, yet they adopt it as their own, and publish it to the world under the sanction of their names. Before introducing the paragraphs condemned, it may not be improper to state that "*the Methodist Almanac*" is published "*for the Methodist Episcopal Church, at the Conference Office*," by the authorized agents of the Church. Hence it comes to us, not as the production of an individual or individuals, upon whom alone all the responsibility for all its contents falls, but as the authorized publication of a Church. Were the former the case, the present notice would be the less necessary; but going out as the almanac does with such weight of authority, "sixty thousand copies," (probably even more,) being circulated, it becomes no contemptible means of disseminating untruths.

The article alluded to is found on the thirty-third page and its caption is,—"State of Religion in the Established Church of England." It is principally composed of extracts from the work of Bulwer, entitled, "England and the English." Bulwer, by-the-bye, is well known as a novelist, not one, either, of the least exceptionableness. The propriety of constituting such a man judge of the "state of religion" is, of course, at once evident! None could be more competent than he in any respect! From the introductory paragraphs we are to learn that Mr. Bulwer knows what religion is; but from the spirit of the others he seems to feel but little of what he terms the "emotion, for ever present with us, pervading, coloring and exalting all." A prayer on the stage, and religious *talk* in the mouth of a novelist!

It will be necessary only to present the third and following paragraphs to the reader to convince him that merely to call them *exaggerated* would be too much to resemble them in their departure from truth. They are, to be sure, offered as an account of the "State of Religion in the Established Church of England;" yet by this very way an *indirect* though hardly a *covert* attack is made upon the Protestant Episcopal Church in the United States. Even to this day the two Churches are by many, perhaps the majority of our countrymen considered the same to an extent far greater than it is our glory to boast. But independently of this so general opinion, and of the evil to our Church which in this case may result from it, every American Episcopalian will naturally feel an interest in preserving uninjured the character of the Church to which, under GOD, his own owes her existence.

There being nothing particular in the first two paragraphs to be animadverted upon, the third and following are given:—

"A love for decencies, and decencies alone—a conclusion that all is vice which dispenses with them, and hypocrisy which would step beyond them—damps the zeal of the established clergy. It is something disreputable to be too eloquent. The aristocratic world does not like either clergymen or women to make too much noise. A very popular preacher, who should in the pulpit be carried away by his fervor for the souls of his flock, who should use an extemporaneous figure of speech, or too vehement a gesticulation, would be considered as betraying the dignity of his profession. Bossuet would have lost his character with us, and St. Paul have run the danger of being laughed at as a mountebank.

"Walk into that sacred and well-filled edifice—it is a fashionable church. You observe how well cleaned and how well painted it is; how fresh the brass nails and the red cloth seem, and the gentlefolks' pews; how respectable the clerk looks; the curate too is considered a very gentleman-like young man. The rector is going to begin the sermon. He is a very learned man. People say he will be a bishop one of these days, *for he edited a Greek play, and was private tutor to Lord Glitter.* Now observe him—his voice, how monotonous! his manner, how cold! his face, how composed! yet what are his words? 'Fly the wrath that is to come! Think of your immortal souls! Remember, O remember! how terrible is the responsibility of life! how strict the account! how suddenly it may be demanded!' *Are these* his words? They are certainly of a passionate *import*, yet are they *doled* out in the tone of a lazy man, who should say, 'John, how long is it to dinner?' Why, if the calmest man in the world were to ask a game keeper not to shoot his favorite dog, he would speak with a thousand times more energy. And yet this preacher is endeavoring to save the souls of a whole parish—of all his acquaintance—all his friends—all his relations—his wife, and his six children, whose immortal welfare must be still dearer to him than their temporal advancement! And yet what a wonderful command over his emotions! I never saw a man so cool in my life! 'But, my dear Sir,' says the fashionable priest, 'that coolness is *decorum*; it is the proper characteristic of a clergyman of the Establishment.'

"This singular coldness—this absence of eloquence, almost of the appearance of human sympathy, which characterize the addresses of the Established Church, are the result of the aristocratic influences, which setting up ridicule as the criminal code, produce what is termed good taste as the rule of preaching. The members of the aristocracy naturally give the tone to the members of the Established Church, and thus the regard for the conventional quiet of good breeding destroys that enthusiasm that should belong to the preacher of religion.

"The livings of the Church are chiefly the property of the aristocracy; and the patron of a benefice very naturally bestows it on his own relations or intimate acquaintances. Thus the preaching of salvation really becomes a family office, and the wildest rakes of a college are often especially devoted to the cure of souls. (!) Any one who has received a university education knows well how common it is to see among the noisiest and wildest students the future possessor of the most tempting preferments. The rake, however, once made a clergyman, usually alters prodigiously in *external seeming*; but though the Neophite ceases to be a *bad* man, I doubt exceedingly if he can be said to become a *good* one. He enters into the common moralities of social existence—visits, plays a rubber, and reads the John Bull according to the appointed orbit of hebdomedary pursuits. But where that continued self-sacrifice—where that exalted charity—where that intimate familiarity with the poor—that unwearied exertion for their comfort, their education, their improvement—that household sympathy with their wants—that tender control over their conduct which Goldsmith might paint, but which Oberlin practised?"

Such are the paragraphs which have gone forth to *enlighten the ignorant Americans* regarding the "State of Religion in the Established Church of England!" If the remarks with which I introduced them are severe, they certainly are not unjust. But at the close of the extracts, another pen, (probably that of the editors of the almanac,) adds a couple of lines, which methinks had better been omitted.—"And all this," it is added, "from a man who is himself a member, a friend, an advocate of the Establishment, and a member of the British Parliament." This remark, made to establish the fairness and competency of the writer, would appear to me to serve a very different purpose. He is "*a member, a friend, an advocate* of the Establishment!" and of *such an Establishment!* in which, according to his own account, the "state of religion" is so very deplorable! Why—where is the man's conscience? or rather, has he any conscience at all? If he had he could not remain connected with an Establishment so depraved, *much less be a member, a friend, an advocate of it.* Any man that will uphold, befriend, and advocate a system which he believes to be so corrupt, is, view him in the fairest light you can, *dishonest*, and very unfit to judge of the state of religion in any Church.

But it may be asked,—whatever be the competency of the judge, is his decision correct? It is not; and all candid and enlightened men, on this as well as the other side of the Atlantic, will grant it. That the connexion of Church and State has to some extent exercised a bad influence upon the Church, and perhaps increased rather its numbers than its piety, will be granted; but that, as a body, the ministers of the Church of England preach the solemn truths of religion just as a lazy man would inquire the hour of his dinner, it would require something more than ignorance uncompounded with malice to assert. *Let Methodists* remember that these assertions are made of a Church in whose communion their pious founder, John Wesley, lived and died, and from which he himself avowed that he never in any respect dissented, either in doctrines, rites, or customs, more than, as he deemed, absolute necessity compelled him:—that Adam Clarke, the chief of all their men of learning, loved the Church of England; received with much satisfaction and benefit (as he, not only then, but ever afterward thought) the rite of confirmation from one of its bishops, *after the commencement of his duties as a Methodist preacher*; trained up two sons as ministers of the Established Church, and but a short time before his death, in a large public meeting, openly avowed his love and respect for this *very corrupt* Establishment! Nor were these sentiments peculiar to these individuals, they *are now* entertained by a large majority of the Methodists in England. Let their brethren, then, in this country, instead of too credulously receiving the statements of a writer so ignorant, or so uncandid, or both, even though he be thought worthy of a place in their Church Almanac, acquaint themselves with the lives and writings of members of the Establishment, and thus arrive at a fair conclusion, not supposing that because in that Church, as in every other, there are some unworthy men, therefore all are the same. If it were required, and time and room admitted, a list of pious, devoted, ardent, faithful and learned ministers, living and dead, of the Establishment might be presented to the reader, which it might tire him to read. And because, on the opposite side, a few reverend 'rakes' might be named, is it therefore to be concluded that as a body the clergy of the Church of England are such, that among them "Bossuet would have lost his character, and St. Paul have run the danger of being laughed at as a mountebank?"

I must conclude; only saying that I earnestly wish that an abler pen than mine, prompted by a better heart than I possess, had been here employed; for then an expression, more full and complete, would have been given to feelings deeper indeed, but not more sincere than have created these remarks. J. B. K.

To the Editor of the Churchman.

SIR,—Accidentally referring to the last report of the Education and Missionary Society, permit me to quote a sentence or two from it. "We wish it to be clearly understood, *that the funds contributed to the support of the Missionaries in this Diocese, are by no means adequate to the object, and have fallen short, during the past years, by a very large amount.* We cannot believe that the friends of the Gospel in our Church will permit the number of our missionary stations to be diminished, an event which must inevitably take place, unless the Episcopalians of this State shall open their hearts and hands in this cause much more liberally than they have hitherto done." I find, Sir, the society commenced that year with a balance in its missionary department of $1114, and terminated it in debt to their treasurer $272; which indebtedness kept increasing until it reached nearly $1800. Surely nothing could warrant this act of unprecedented kindness in protecting the drafts of the Missionaries for their small stipends, but a full reliance on the *justice* of the clerical and lay brethren of his church. A short time now exists for the manifestation of that *justice*, before the report of the anniversary (to take place the beginning of next month) is to announce the neglect of Episcopalians in the performance of a most important duty for the welfare of their Church; or that they have been awakened to a sense of their obligations to give of their abundance to the cause of that Church whose beautiful services are more and more estimated and beloved as they become known. It must be soon decided whether the "hearts and hands" of Episcopalians generally will be sufficiently opened to clear the society of this cruelly existing debt, and enable it to pursue its wishes of sending the herald of glad tidings to all the desert places of our Diocese; or whether its standard of usefulness must be reduced to the willing hearts of the few, instead of being raised to the ability of the many.

If clergymen would make a point of bringing the wants of the society before their respective congregations in the early part of the missionary year, bearing in mind that the stipends are paid quarterly, commencing on the first of January, and that the society ought to be timely in funds to meet them, without being forced into any advances, much inconvenience would be saved, and the society be enabled to act with more safety in the appointments. But if collections are put off to the very close of the year, and sometimes waiting "a more convenient season," passed by altogether, (an event, I am informed, that has not been singular,) it becomes a settled fact that the interests of the missionaries, or ability of the society must suffer. "Delays are dangerous;" estimates are not means, and reliance on liberality not always to be depended upon for meeting positive engagements. I hope I may be present at the ensuing anniversary, and learn from the report, that Episcopalians have nobly done their duty, redeemed the past, and inspired hope for the future. On the heart and hand of Episcopalians depends whether the society shall "push with fresh vigor on," or reduce the existing number of Missionaries to the contracted means. For the honor of the Church I hope not the latter. C. A.

Sept. 10, 1834.

For the Churchman.

IN your paper, August 9, is a catechism which you introduce with commendation. A catechism should be written with more than ordinary exactness. Nothing important should be omitted; but it should be an especial object of care, that nothing inaccurate should be inserted. Let me then respectfully ask, whether these quotations do not contain statements that are too broadly made, or which should be qualified; "the Mosaic institution being designed for one nation, and not for the whole world?" "This covenant" (the Christian) "is not confined to the Jews only;" thereby conveying the implication, that the covenant with Moses and his people was with them *exclusively*. Now that the Jewish religion admitted of proselytes, in other words, that whosoever chose might come to Jerusalem, and partake of the religious privileges of its temple, (of course complying with the prescribed terms,) is well known, and denied by no one. These proselytes were made the subject of prayer at the dedication of the temple. See 1 *Kings* viii. 41–43. I submit, then, whether a change in the Catechism in the two places quoted is not necessary. It may be made in very few words. The correction is deemed important, because the infidel maintains that revealed religion has been *exclusively given* to a few of mankind, and therefore cannot be true; whereas the fact is, that it was designed for, and given to, all mankind; and if any are without it, the fault is their own, or that of their forefathers, whose duty it was to have carefully transmitted it to their posterity. Revealed religion was given to the first pair, and then to Noah, the second parent of mankind. It was lost by some through the carelessness of their parents. It was given to the Hebrew nation, who were as a light set on a hill, to which all might come and be cheered; that is, all who saw or heard of the light, could come to it if they chose. There was no voice saying, "Stand off." On the contrary, the holy city and the holy temple had their gates open to those who in a proper temper would seek admittance. The Catechism seems to me to teach the contrary, or at least to keep out of sight this truth, which vindicates the ways of GOD to man.

A READER OF THE CHURCHMAN.

For the Churchman.

I AM happy in being anticipated by a brother layman in a contemplated communication which I intended to offer upon the subject of inviting the members of the New-York Convention to take up their residence while in town with their brethren.

I heartily concur in the proposed arrangement of "recording at the office of the Press the names of those Episcopalians who will feel a pleasure in freely offering such accommodation as each can afford to one or more of the clergy;" but I would extend the invitation to all the members of the Convention, clergy and laity. The interest of the whole Church may thus be advanced, an extension of hospitality may enable many laymen to attend the Convention, whose means are too limited to bear the expense; and an interest in the spiritual prosperity of each other cannot but be increased, while we show by our works that we

LOVE ONE ANOTHER.

New-York, Sept. 15, 1834.

For the Churchman.

NEW CHURCH IN AUGUSTA, MAINE.

THE intelligence that a new church has been organized in Maine, will be received with gratitude by every true friend of apostolic order. Augusta is a flourishing and increasing town, containing more than 4000 inhabitants. It is also the capital of the State, and the chief town of Kennebec county, and being the seat of legislation for Maine, is adorned with a number of public buildings, among which is a beautiful state-house; and is much visited by strangers, but particularly by the inhabitants of other towns in the State. Its situation on both sides of the Kennebec river is lovely and commanding. These advantages, combined with its central position in this large and prosperous community, point to Augusta as a noble field for Christian enterprise. The attention of our communion has often rested upon it, especially in the neighboring town of Gardiner, where a church has existed many years, but nearly isolated, or at least more than fifty miles distant from the nearest Episcopal society in one direction, and perhaps hundreds in almost every other. Our services have therefore been held from time to time by the several clergymen from Gardiner, and by strangers; and about four years since the children of one family were baptized in a private house, and in the presence of a few devoted lovers of our altars. But no continued effort has been made until this summer. On the 13th of June last a clergymen of the Church on his way to Bangor, remained and officiated three times in Augusta. On his return he again officiated, and such have been the almost daily opening and brightening hopes of all who are interested, that he has believed it his duty to remain till the present time. Seven children have been baptized, and one adult, who ascribes it to the influence of these services that she has been convinced of sin, and induced to believe on the Lord JESUS CHRIST, and to be baptized and confirmed. Others who had never before even witnessed the solemnities of our Zion, have become satisfied that this, in the language of the prophet, is that "quiet habitation, the tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken." On his late very interesting and almost universally acceptable visit to Augusta, our Bishop confirmed four persons, who, we trust, are striving to obey the great command, "Follow me."

Before the meeting of the Maine Convention a Church was organized, and measures have since been taken to form a parish according to the State laws, that St. Mark's may be admitted to the Convention. The Rev. Dr. Chapman of Portland is now with the missionary, and through the influence of his excellent and conclusive volume, the minds of many of the people seem to be aroused to make those preliminary inquiries which are usually the prelude to an admission of the claims of our communion. But all other circumstances are forgotten in the delightful thought that GOD has been pleased to make our Church the instrument of directing the minds of some immortal beings to the great source of peace, even CHRIST JESUS, who has enabled them to say of him, "He hath opened mine eyes."

THE CHURCHMAN.

SATURDAY, SEPTEMBER 20, 1834.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the price per annum of subscription to this paper.

THE subscriber, having been appointed Agent of the Protestant Episcopal Press, to supply the vacancy occasioned by the resignation of the Rev. W. R. Whittingham, all communications on business with the "Press," will be hereafter directed as follows:—

FLOYD SMITH,
Agent P. E. Press, No. 46 Lumber-street, New-York.

TO CORRESPONDENTS.

"Clericus Rusticus," "Jurist," "A." and "A Novice" in our next.

"B. D. W." and "Ω." will find letters for them in the post offices where their communications are mailed. The latter addressed to Omega.

MR. MASON'S SERMON.—The reader will find in another column a communication on this subject from "Cæsariensis," and will probably expect us to bestow on it a passing notice. We ask then what does "Cæsariensis" mean? In his communication of August 9th he says, "In the true and only legitimate sense, therefore, *the Bible, interpreted by the Catholic Church, is the sole and alone to be recognised Rule of Faith*, that by which Christians are to form their religious creed." In the present communication he says, "I do *not* consider the Bible an *insecure* means for the establishment of a religious creed, to any individual." According to the former the Bible *is* an insecure means to an individual for the establishment of his religious creed—and it is made secure only when "interpreted by the Church." According to the latter, "The Bible is *not* an insecure means for the establishment of a religious creed to any individual." And again in his former article he says, "The Bible is the letter, and the Church is to give meaning to the letter; the law, and the Church is to signify the intention, the interpretation of the law." In his present communication he says, "The Bible I do *not* hold to be a dead letter whose meaning can only be ascertained from the Church." Now to us this saying, and unsaying, and half saying again indicates the misgivings and fluctuations of a mind not yet clear in its own opinions.

But the object of the writer is to caution the reader against receiving our statement of the difference, on the subject at issue, between the Protestant Episcopal Church and the Church of Rome. Whether our readers will be able to understand the guide who thus kindly volunteers his services is more than we can tell. But while we disclaim all wish to have them receive our statement, any further than it agrees with their own judgment, we mean they shall have no difficulty in understanding what that statement is. The whole ground may be narrowed to a single point: Is the Bible the sole Rule of Faith or not? This, we say, our Church affirms, but the Church of Rome denies: maintaining that the Bible interpreted by the Church is the Rule of Faith. "Cæsariensis" of August 9th, in the expressions quoted above, most unequivocally and decidedly took the negative or Romanist side of the proposition. "Cæsariensis" of September 12th expresses himself so ambiguously that he *may** be understood to be on either side: but if we are to take his words in their natural import, we should be inclined to place him on the affirmative.

We do not represent our Church as saying that the Bible is an *effectual* Rule of Faith. It is *sufficient* for any individual who receives and consults it with suitable dispositions: but owing to the prejudice, pride or perverseness of human nature, it may prove *ineffectual*. Of course then when "Cæsariensis" says that an individual is an insecure and fallible agent he has our entire concurrence.

We have not denied, and we do not deny that the Catholic Church possesses and ever will possess the fundamentals of faith. Of course, then, we as well as "Cæsariensis," subscribe to the quotation of Bishop Pearson. But the testing question is, Are any doctrines to be received as fundamental or as contained in Scripture *because* the Church declares them to be so? We say, No: we regard the Church as the authorized expositor, and not the infallible interpreter of Scripture, and we call upon her to *prove* all that she says *by the Bible, the common Rule of Faith.* What the Church *says* we are at liberty to doubt or reject: what she *proves by the Bible* we believe. On the other hand Mr. Mason and "Cæsariensis" of August 9th, represent the Church as a "court of appeal" from the Scriptures, "whose voice in all those points which affect salvation, in all those points which affect her own existence is decisive."

While we deny that the Church is the *infallible interpreter* of Scriptures, we allow that she is the *depository* of the Scriptures. We believe that "to the Church our LORD committed in trust the most holy faith, and the whole stock of Christian knowledge;" and believing that the Church possesses this sacred deposit, we ask it at her hands. In return she presents us with the Scriptures of the Old and New Testament, and these Scriptures become our Rule of Faith. Thus the Church introduces us to the Word of GOD, and not as Mr. Mason says the Word of GOD to the Church: a capital error, by-the-by, in the sermon. Thus the Scriptures, and not the Church, are the final resort by which the individual is to form his creed. And thus, we may add, our representation of the subject is not weakened, but rather illustrated, by the quotation from Bishop Sparrow.

We agree with "Cæsariensis" that the Church will "not fail from the fundamentals of faith:"—and that if, with respect to the fundamentals of faith, an individual differ from the Catholic Church, he may be sure he is wrong, and, we add, if he can be induced to re-examine the Scriptures in a more godly frame of mind, he will be still more sure of it.

The reader, we presume, will accept what we have here said as an explicit statement—as explicit as any which we have hitherto made—of the Protestant ground on this subject, and as in direct opposition to Mr. Mason's sermon as well as to "Cæsariensis" of August 9th. We have now only to add that to the present communication of "Cæsariensis"—except part of his remarks on the "Sorites"—*we have nothing to object*, and if it is to be received as the final explanation, all differences between

* For the sentence, "I do not consider the Bible an insecure means for the establishment of a religious creed to any individual," is open to the construction that the means is secure to the individual only when the Church employs it for him. We by no means charge the writer, however, with such an affectation of obscurity.

"Cæsariensis" and the Churchman are ended. We leave our readers to make whatever inferences from this declaration they please, only expressing the hope that the forthcoming defence of Mr. Mason may be equally satisfactory.

NEW-JERSEY CONVENTION SERMON.—We feel, that even if we had the wish, we have not the right to withhold the following explanation. It is due in justice to the Church of New-Jersey. The Bishop and Clergy of that Diocese have been strong and decided in their expressions of attachment to the distinguishing features of our Church, and hence those who pass sweeping judgments may suspect them of openly approving the doctrines of the Convention Sermon. There is no reason for this suspicion. The objectionable peculiarity of the Convention Sermon has no sort of connexion with the doctrines usually agitated among Churchmen. On the right of private judgment to interpret the Scriptures we have but one opinion. But even if there were, as there is not, any ground for the suspicion, in the nature of the doctrine, the following history of the Sermon shows that it has no foundation in fact. Among ourselves the matter is well understood, but not so among others. We hope, therefore, that the Catholic Herald, who professes himself ready "to report progress," and the Catholic Telegraph, who lays such stress on the sermon being preached *by appointment*; and who, in imitation of the Herald, has published the sermon entire, and such other journals as have enjoyed what one of them terms "treason in the camp," will make their readers acquainted with the true state of the case.

For the Churchman.

MR. EDITOR,—Since *the doctrines* of Mr. Mason's Sermon have been made the subject of extensive comment and discussion; and since, as you suppose, it "is destined for months to come to cap an occasional paragraph in more papers than one," I deem it justly due to the clergy of New-Jersey, to say a word of *its history*. I am induced to do this to correct what is to an extent, and what may be to a very general extent a misapprehension of *the source* whence originated the request for its publication. Very few comparatively have seen the sermon, while they have read the comments upon it. And hence, it is naturally argued, that in accordance with a very common, though by no means a universal custom, it was printed at the request of *the Convention*. It is not so. A resolution was offered by a layman to request of the author a copy for publication. It drew forth a discussion of considerable length, *the clergy unanimously against the resolution*. The poverty of the Convention was first stated as an objection to the publication, but after this, the *merits* of the sermon were brought into discussion. Such of the clergy as spoke on the subject, expressed in the kindness and charity of their hearts, their belief that "Brother Mason's" *orthodoxy* was not at all to be called in question, but that he had been unfortunate in his mode of expression; that some of his language was of doubtful interpretation, and that by many his sentiments would probably be misconstrued. Notwithstanding the pertinacity with which three or four laymen clung to their theme, it was moved and passed by a large majority, that the subject be *indefinitely postponed*: Mr. Mason, throughout, modestly remaining *in silentio*. Here it was concluded that the matter was put to its final rest. And so it was as regarded the Convention. But *ten laymen*, more than one of whom declared that he could *not hear all* the sermon as it was delivered, present a request to the author, that they may give it publicity. They did so, as they say, and as all in charity must believe, for "the purpose of giving circulation to the sound doctrines and valuable sentiments" contained in it. They thereby professed a skill and an accuracy of knowledge in a subject of polemic theology, superior to that of their clerical brethren. And it is hoped they may enjoy all the luxury that can be derived from witnessing the circulation of the *sound doctrines* and *valuable sentiments* of the sermon.

I beg, Mr. Editor, your insertion of the above, though I do it with painful regret. I repeat, and I doubt not you will agree with me, that it is due to the Convention, especially to the Clergy of the Diocese. For from want of information to the contrary, the query at least has already often been raised, whether the Diocese of New-Jersey gives its sanction to what is called and understood to be in technical theology, *the infallibility of the Church*. It is believed and from means of general information, that there is neither clergyman nor layman in the Diocese, who has any knowledge of the subject, who does not heartily join in the general condemnation which Mr. Mason's sermon receives from the lips of all who profess the principles of the Protestant faith.

A MEMBER OF THE LATE NEW-JERSEY CONVENTION.

After this succinct history the following disclaimer may appear unnecessary. But as it was partly in type before the above was given to the printer, and as it comes to us with the sanction of two of the Clergy of New-Jersey, we have thought best to insert it.

For the Churchman.

One fact in relation to this sermon ought to be made known to the religious community, which is, that this sermon, although it was preached at the opening of the Convention, and published a short time after the adjournment of that body, did not receive the sanction of the Convention; but on the contrary, when a motion was made to that effect by a respectable lay member, on taking the votes of both orders in the Convention, a large majority of each order voted in the negative. After this decision a few laymen requested the Rev. Mr. Mason to publish the sermon. In fairness of dealing, therefore, the preacher and his friends who induced him to publish a sermon which had excited much dissatisfaction when delivered, are responsible for the publication of the principles obnoxious to Protestants, which the sermon has set forth. As the sermon met the disapprobation of the Convention, it would seem proper, that when the Rev. Mr. Mason yielded to the request of a small minority of the lay members, he should have omitted to insert in the title page of the sermon that it was preached before the Convention; or that although preached before that body, a majority of both the clergy and laity, not only disapproved of the publication, but were decidedly opposed to the positions which the preacher had taken in regard to the rule of faith, and the infallibility of the Church. The friends of true doctrine may rest assured that the great body of Episcopalians in the Diocese of New-Jersey are sound in the Protestant faith; and that the few lay members of the Convention who induced the Rev. Mr. Mason to publish his offensive discourse, did not well weigh the matter before they proceeded to a measure which has been the means of great injury to the reputation of a much-respected clergyman; which has caused the hearts of many Protestants to be troubled; and which has excited such vast satisfaction in the mind of the Editor of the Catholic Herald, that he has openly claimed the Rev. Mr. Mason as a true son of the Church of Rome. *Fas est ab poste doceri.*

A PRESBYTER OF NEW-JERSEY.

REV. RICHARD WATSON.—The following extract from Jackson's Life of Richard Watson, which we take from a review of the work in the British Critic, presents another instance of the charm which our Liturgy possesses for men of elevated mind. At the same time it expresses the spirit which we wish to see prevail between the two Churches on this side of the Atlantic.

"It was not, indeed, either his wish or his hope, that the Church should sanction all the functionaries and machinery of Methodism; or that the Methodists should abandon any of the peculiarities of their discipline, which had been of such great utility in promoting the interests of religion: for this, he thought, would be beneficial to neither party, *and would require from both such a sacrifice of principle as they ought not to make*. But he was desirous that the Methodists should always stand *in a friendly relation to the Church*, aiming not at party purposes, but simply at the advancement of true religion. His admiration of the Liturgy was unbounded: and he greatly enjoyed the use of it in the Wesleyan chapels on the Sunday morning. Its beauties as a literary composition recommended it to his fine taste: but it was more strongly endeared to him by the spirit of pure and elevated devotion which it breathes. *When he was confined to the house, he read it with his family*, as a substitute for public worship: and he said to the writer of these pages, about a year before his death, that *if he were a private individual, and there were no Methodist Congregation with whom he could meet in Divine worship, he should attend the religious services of the Established Church in preference to any others, because of the solemnity and order which are secured by the use of the Liturgy*. To the public reading of so large a portion of the Holy Scriptures, in the services of the Church of England, he also referred as a peculiar excellence. These sentiments were not the result of prejudice and early habit, but of observation and deep thought."

WADDINGTON'S CHURCH HISTORY.—A Family Library, in a Christian community, should consist of works which a Christian parent may without fear or hesitation place in the hands of his children. When the Messrs. Harper, therefore, undertook to edit a Family Library they aimed at an important and difficult work, and assumed a high standard by which to have the excellence of their publications judged. And when the public voice seconded their effort and demanded additional books as fast as they could be issued, the frequency with which they were obliged to select and publish, much enhanced the difficulty of the enterprise. On both these accounts, therefore, it is not strange that they should have given ground for the severe but well meant, and we may add, well sustained terms in which we have on former occasions felt it a duty to speak of some of their publications. We have always, however, given them credit for endeavoring in good faith to keep the standard which they profess, and to do their share in giving currency to a sound Christian literature. And we are as ready to praise every successful effort of this kind as we are to censure every failure.

Waddington's Church History, it is true, is not one of the Family Library, but it comes from the same press. We have before noticed the work, but our desire to have our readers acquainted with it induces us again to bring it before them. We doubt whether another ecclesiastical history can be named which unites so many excellencies with so few defects. It blends, in a good degree, the precision and system of the German school with that continuous flow of narrative which an English reader so dearly loves, and from which he cannot bear to be torn by a tedious minuteness and hair-splitting distinctions. One important and very valuable feature of the work is its treatment of the errors and corruptions of the Romanists. The gross abuses of that debasing system are not only described with the fidelity of the historian, but traced up to the principles of our depraved nature with the coolness and penetration of the philosopher. We give one instance of this kind to-day, and intend to follow it up with a few more extracts of a similar kind.

A Sermon preached at the Opening of the Protestant Episcopal Free Church of St. Paul, Brooklyn. By the Rev. T. PYNE, M. A., Rector.

SINCE Mr. Pyne's residence in this country, he has aided the cause of the Church by obliging us with occasional publications of great merit. The present sermon is published with the commendable view of increasing the interest which has been excited in favor of the Mission Church in Brooklyn. *The proceeds of the sale of the sermon go to defray the expenses of a church, the seats of which are free.* The following extract from the author's introduction to the discourse, will throw some light on the nature and importance of the design.

"The population of Brooklyn, compared with that of New-York, is confessedly small; but as there is scarcely church accommodation in this city for 10,000 persons, (all places of worship inclusive,) a surplus of the inhabitants is left, of from eight to ten thousand, totally unprovided with the opportunity of attending divine service. Now these, by the nature of the case, are chiefly of the class who are unable to comply with the usual pecuniary requirements of churches; they cannot buy or rent a pew, while a not indecent pride forbids them to take advantage of gratuitous sittings. Added to this, many make Brooklyn a temporary home on their arrival from Europe, where the sacred edifices being almost universally free, the people have imbibed a sort of hereditary prejudice against pew-rents. Many of these finding the terms on which alone they can enjoy comfortable and permanent church-room, turn away dissatisfied; and before perhaps they have learned to understand and value the (to them) novel state of things in this country, their feeling for religion has declined,—they have broken through their former habits, and have sunk into apathy and ungodliness. These facts may sufficiently explain the importance of a church for mission purposes, in so large and so rapidly increasing a city as Brooklyn; while the wealth, numbers, and consideration of the Episcopalians residing here, and the continual augmentations they are receiving, both from different parts of the United States and by emigration, not to speak of the purity of doctrine, the authority and antiquity, the order and propriety of their Church, offer urgent reasons why it should be of that denomination."

Aids to Mental Development; or, Hints to Parents: being a System of Mental and Moral Instruction Exemplified in Conversations between a Mother and her Children. With an Address to Mothers. By a Lady of Philadelphia. Philadelphia: Key & Biddle. 1834. 12mo. pp. 335.

THERE are many good hints in this book, of which parents and Sunday School teachers would do well to avail themselves.

INFANT BAPTISM.—We have received a discourse by Bishop Griswold, "On the Nature, Reasonableness, and Use of the Promises made in the Name of Children when they are Baptised." It is the best tract which we remember to have seen on the subject of which it treats, and ought to circulated in every parish. We shall publish it entire in our next.

TRACTS.—Two new tracts have just been published by the New-York Protestant Episcopal Tract Society. No. 74 is entitled "A Manual for Christians, designed for the Use of Christians at any time after Confirmation." No. 75, "The Poor Weaver," is a narrative by a Layman.

NEW PAPERS.—The Protestant Vindicator, The Anti-Romanist, and The Protestant, are titles of new periodicals lately commenced with a view to disseminate information in regard to the errors and corruptions of the Church of Rome. The Protestant is a monthly, containing the same matter with the Anti Romanist, which is a weekly paper. We hope they will do good.

We have received also a sheet entitled "An Appeal for the Sabbath," which appears as the precursor of a weekly paper to be called The Sabbath. The name indicates that it is to be devoted to a cause which all Christians have much at heart.

WE extract the following from the Commercial Advertiser:

Keble's "Christian Year" has been published in Philadelphia, by Carey, Lea & Blanchard. It is beautifully printed on fine white paper, and well deserves the expense which has been thus bestowed upon it. It is surprising that a work so popular in England, which has been through twenty-five editions there since its first publication in 1827, should not have been introduced before this period to the American public. They are now indebted for the favor to the taste of Bishop Doane, of New-Jersey,—for so we translate the initials subscribed to the introductory notice. Bishop Doane has enriched the volume with copious original notes, and illustrations in prose; and numerous poetical contributions from his own pen, and that of his friend, the Rev. William Croswell, of Boston.

The "Christian Year" is the work of the Rev. Mr. Keble, Professor of Poetry in the University of Oxford. It is composed of a series of appropriate devotional thoughts in verse, for Sundays and the holydays in the year, according to the order of the Episcopalian services. These verses are singularly beautiful in conception and composition, and breathe the purest poetic taste, and the most sincere and fervent spirit of piety. As a book for family reading—whether as an exercise of taste or of devotion—we know of few that can surpass it. The editor, himself a poet of high order, speaks almost with enthusiasm of the beauties of "Keble," and in his own share of the work has caught a kindred fire.

INTELLIGENCE.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Nineteenth Sunday after Trinity, October 5, St. Ann's Church, New-York.

Where there are to be Ordinations, the clergy are expected to see that the requisite number of Presbyters—two at least—are in attendance.

BISHOP BROWNELL'S VISITATIONS.

September 21—Huntington, at 10½, A. M.; and Derby, at 3, P. M.; 22, Humphreysville (ordination), at 3 o'clock, P. M.; 23, Bethany (ordination), at 3 o'clock, P. M.; 24, Salem Bridge, at 3 o'clock, P. M.; 25, Waterbury, at 3 o'clock, P. M.; 26, Wolcott, at 3 o'clock, P. M.

October 5—Middletown, in the morning, and Chatham in the afternoon; 10, New-Haven, at 3 o'clock, P. M.; 11, Northford, at 3 o'clock, P. M.

October 12—Wallingford; 13, Stratford, at 3 o'clock, P. M.; 14, Bridgeport (convention); 16, Trumbull, at 3 o'clock, P. M.; 17, Milford, at 3 o'clock, P. M.; 18, Hampden, at 3 o'clock, P. M.

DIOCESE OF MAINE.—We have received the Journal of the Convention, which was held last June. The following is an abstract of the parochial reports: Communicants, 167; Baptisms, 53; Burials, 40; Marriages, 31; Sunday School Teachers, 54; Sunday School Scholars, 338.

Organization of a new Parish.—At a meeting of the friends of the Protestant Episcopal Church in the town of Whitehall, Washington county, convened according to previous notice duly given as the law directs, in the Academy, their usual place of worship, April 21, 1834, the service having been read by the Rev. Mr. Bingham, an address on the character, object and influence of the Church, was by desire delivered by the Rev. Mr. Hubbard. The Rev. Mr. Hubbard was appointed chairman of the meeting, and D. S. Wright, clerk.

On motion, Resolved, That an Episcopal parish be formed in this place.

Resolved, That W. F. Hitchcock, Esq. and John Newcomb be the Wardens.

Resolved, That Melancthon Wheeler, Cephas Smith, John McNeil, Samuel T. Jelson, Samuel T. Jelson, jun., Silas Richmond, Leman Barnes, and Charles Whiting be Vestrymen.

Resolved, That the name of this parish shall be St. Paul's Church, Whitehall.

All things were conducted with great propriety, and many hearts, we trust, were truly thankful to see a church of the apostolic order organized among them. Long may they remain in harmony and peace to enjoy the blessings of that holy religion in which they are engaged.—*Gospel Messenger.*

Resignation.—We learn with sincere regret, that the Rev. Parker Adams has been compelled by continued ill health to resign the Rectorship of St. Stephen's Church, New-Hartford, Oneida county. We pray that his contemplated removal to Florida may be the means "blest by heaven" of his recovery.—*Ib.*

Intelligence from Greece.—The Divine blessing appears still to rest, in a remarkable manner, upon the labors of our missionaries in Greece. Letters recently received state that every thing continues prosperous, and that the government has been so well satisfied of the usefulness of the schools conducted by our missionaries, as to give them an official recommendation. While we must beware of putting our trust in man, or being swerved from the path of duty by a concurrence of either favorable or unfavorable circumstances, it is certainly a cause of gratitude, that GOD has raised up, as we believe, so many instruments to forward this work. We trust that it is one which is acceptable to Him, and that those who from such a belief have contributed to it, and prayed for it, will be encouraged to go on with a still greater measure of faith and zeal.

There are now under the instruction of the missionaries at Athens about 500 children, and when it is remembered that the chief object proposed is to teach them the word of GOD, and that this, as we are divinely assured, is "able to make them wise unto salvation through faith that is in CHRIST JESUS," what may we not expect from its influence upon them? Let us take a single example from among the numbers who have been instructed, of the character and extent of this influence. There are probably few of our readers who do not remember the accounts given some time ago of the little Annetta. They will recollect that she came to the missionaries in want, in ignorance, and under the power of dispositions strong and uncontrolled. Her case is brought to our notice at this time by a passage in a letter before us, in which she is incidentally mentioned. It is a private letter from one of our missionaries, dated August 6th, 1833. We avail ourselves of the permission granted by the gentleman to whom it is addressed, to quote this passage, which will show what is the character of Annetta now.

"We are gliding past the shore of Ægina, on our way to Poros, to look after some boxes arrived there for us from America, an excursion to which I was tempted for a little change of air, and a day's relaxation. After arranging for our more comfortable accommodation on the deck, —— read to the crew from CHRIST's sermon on the mount. When he had finished, I gave the book to Annetta, who was with us, and told her to continue. The surprise of the crew was excited to hear so young a girl read, and it was indeed a very pleasing sight to see her command their attention, and to witness the clear and emphatic manner of her reading. —— occasionally interrupted her to make some remarks. The men rested on their oars in undivided attention. When she had finished the chapter, she closed the book, and keeping her finger at the place, in an impressive manner, peculiar to herself, in her own language addressed to the crew a summary of what she had read, and of the remarks on it. As I looked on the simple scene before me, I thought that the Apostles might have often taken the same course in their proceedings."

How beautiful a scene is this, and how peculiar must be its interest to the Christian who has at heart the spiritual improvement of Greece.

We hope to furnish our readers with some further extracts from letters which have kindly been placed in our hands. We can only give at present a brief one which is of recent date. We need make no comment upon it, but commend it to the attention of our readers. It is addressed by one of our missionaries at Athens to an American gentleman at Liverpool, and is dated at Athens, May 20, 1834.

"We are bound here by ties which cannot be severed without the greatest injury to the work we have established. Nearly five hundred young persons are daily receiving from us instruction in various branches of learning, and in the Gospel of truth, which we preach to them. We have become perfectly familiar with the language. The children under our charge, their parents and the people at large, are attached to and have perfect confidence in us. We enjoy the favor and respect of the government. But we require help, and that without delay. We have suggested this necessity, and hope it will be attended to. To leave this establishment without persons ready by experience and capacity to supply any vacancy which might happen, would be to subject the wheels of this valuable machine to be stopped in a moment. Our schools are many, and are numerously attended. In the infant school, 250; that for large girls about 150; for boys about 100."—*Episc. Rec.*

THE CONVENT.

To the Editor of the Boston Recorder.

I ANSWER the questions you propose in the Recorder of the 5th instant.

Every pupil at the Convent school was *required* to have a Bible, or at least that part of it called the New Testament. Each of my children had one or the other of these books in the *common English translation*, and the same they had used at the Protestant schools in the city before going to the Convent school—and these books they were not only permitted to read at pleasure, but were *required* to read them on the Sabbath.

It was also made known to me, at the time I first put my children at this school, that if I would furnish them with any book or books of prayers, the teachers would take charge of them so far as to have such book or books of prayers read and studied by my children. And I did accordingly furnish my children with the book of prayers published by the Rev. Mr. Brooks of Hingham, and with the prayers used at the Stone Chapel in this city. And I have reason to be satisfied with the use my children made of these books while at this school, and *know* that it was a matter of gratification to the teachers that these books were furnished.

The Protestant children had prayers daily by themselves, morning and night, the children in turn reading the prayers in the order designated by the teachers. I send you herewith copies of the prayers which were thus read. At noon the children together repeated the Lord's Prayer.

All the children attended mass in the Chapel on the Sabbath. This was the only Catholic service the Protestant children were *required* to attend. This service was in the Latin language. And my children, and all other Protestant children, were not only allowed, but were required, in attending this service, to have with them either such prayer book as had been furnished them by their parents, or their Bible or Testament, and to employ their minds in reading the same.

In no other ceremonies, or forms of worship, not in general use among Protestants, did the Protestant children at this school bear a part; nor was it required of them to do so.

It has been intimated in some one of the papers of the city, that the children were not allowed to pass the Sabbath out of the school, that they were all required to cross themselves, and that they were also required to read the Scriptures from a *Catholic Bible*. To the two last intimations I state, that it is not true that my children, or that any Protestant children, have ever been *required* to cross themselves at any time, or on any occasion while at this school. Nor have they ever been *required* or even allowed to read from a Catholic Bible.

In regard to passing the Sabbath out of the school, I can only say, that my children passed the Sabbath with me as often as I asked to have them, which was about every fourth Sabbath in the year.

SAMUEL K. WILLIAMS.

MORNING PRAYERS.

Most holy and adorable Trinity, one GOD in three persons, I believe that thou art here present; I adore thee with the most profound humility; I desire, in the sincerity of my heart, to praise and glorify thee now and for ever.

I give thee thanks, O LORD, from the bottom of my heart, for all the favors I have received from thee. It is thy loving-goodness which has brought me safe to the beginning of this day. I mean, with the help of thy grace, to serve and honor thee, during the whole course of it. I offer up to thee all my thoughts, words, and actions. Give them thy blessing, that they may all be animated with thy love, and tend to thy greater glory.

Adorable JESUS! divine Model of that perfection to which we should all aspire, I will endeavor, this day, to follow thy example; to be mild, humble, chaste, zealous, patient, and charitable like thee. I will be particularly attentive not to relapse this day into those sins I have so often committed, but to guard against them, with thy gracious assistance.

Thou knowest, O LORD, my weakness. I can do nothing without the help of thy grace. Do not refuse, O merciful LORD, to bestow it on me, according to my wants. Give me strength, that I may avoid the evil thou forbiddest, practice the good thou commandest, cheerfully bear whatever trials and crosses thou shalt be pleased to send upon us.

Here they recited the Lord's Prayer.

HYMN.

The rising sun now brings the day,
And drives the shades of night away;
Eternal Light, O GOD, inspire,
With heavenly songs, our morning choir.

Let our first voices sound thy name,
Thy love, our first desires inflame,
That all our following actions may
By thee be sanctified to-day.

So rule our minds that they may be
The unspotted seat of chastity;
Shut all access by which the eyes
Let in deceit and vanities.

O GOD of peace, our tongues restrain,
That we from quarrels may refrain,
From slander let our speech be free;
Let's live in peace and charity.

This prayer, most gracious FATHER hear;
Thy equal SON incline his ear,
Who, with the HOLY GHOST and thee,
Doth live and reign eternally.

EVENING PRAYERS.

I adore thee, O my GOD, and most humbly acknowledge my unworthiness, in the presence of thy eternal Majesty. I believe in thee, because thou art Truth itself; I hope in thee, because thou art faithful to thy word; I love thee with my whole heart, because thou art infinitely amiable; and, for thy sake, I love my neighbor as myself.

How shall I be able to thank thee, O LORD, for all thy favors? Thou hast thought of me from all eternity; thou hast brought me forth from nothing; thou hast given thy life to redeem me; and thou continuest still daily to load me with thy favors.

Alas! my GOD, what return can I make thee for all thy benefits, and in particular, for the favors of this day? Join me, ye blessed spirits, and all ye saints, in praising the GOD of mercies, who is so bountiful to so unworthy a creature.

O HOLY GHOST, eternal source of light, remove the darkness which hides from me the number and grievousness of my offences. Show me, I beseech thee, the sins I have this day committed, in thought, word, and action. Give me a feeling sense of them, that I may detest them from my heart, and dread nothing so much as ever to commit them again.

Here they said the Lord's Prayer.

HYMN.

Before the closing of the day,
Creator, thee we humbly pray
That for thy wonted mercy's sake,
Thou us into protection take.

May nothing in our minds excite
Vain dreams and phantoms of the night;
Our enemies repress, that so
Our bodies no uncleanness know.

To JESUS, from a Virgin sprung,
Be glory given, and praises sung;
The same to GOD the Father be,
And HOLY GHOST eternally.

OBITUARY.

WE sorrow, yet not as men without hope, in recording the communications made to us of the deaths of two of the clergy.

"To my surprise and grief I have heard of the death of our young friend and brother, the Rev. Samuel West Selden. He died suddenly of a paralytic attack,* at Ashtabula, Ohio, on the 2d of August. The state of his health promised a long life, and his excellent qualities would, under the grace of GOD, have made it a life of usefulness; but he is called away in the 25th year of his age, and the fourth of his ministry. He was ordained by Bishop H. U. Onderdonk in Pittsburgh, where he had spent his three years of study under the instruction of the then Rector of that parish, the present Bishop of Vermont; and he immediately took the laborious and humble charge of the two parishes in Beaver county,—Georgetown and St. Paul's. Here he continued successfully employed until a few months since, when he yielded to an invitation from the Church in Ashtabula to become its minister, and left this Diocese with reluctance, although acting under a sense of duty. In a letter which your correspondent received from him not long ago, he spoke of the encouraging prospects of the Church around him, and of his expectation 'to labor extensively' in visiting the neighboring, and gathering the scattered members of our flock. To do this would have been his delight; but now he can say 'to depart and be with CHRIST is far better.' He also looked forward to the meeting of the Ohio Convention next week, (Sept. 6,) as the occasion on which he would receive priests' orders. He had indeed 'used the office of a deacon well,' and had 'purchased to himself *a good degree*' in the Church militant; but his promotion has been higher; by the Shepherd and *Bishop of his soul* has he been admitted to a better 'degree' not purchased by himself; and if not in the presence of those before whom he expected to stand, yet in the presence of 'a cloud of witnesses' who, in 'an assembly that shall never break up,' with him will sing praises 'unto *him* that loved them and washed them from their sins in his own blood, and made them kings and PRIESTS *unto GOD and his Father*.'"

At Seaford, Delaware, on the 16th of August, the Rev. Joseph Glover. Mr. G. took charge of the congregations at Seaford and Laurel, in April last, and ministered usefully and acceptably. He was from England, where he preached among the Dissenters; he was ordained a Deacon, last winter, by the Bishop of New-York.—*Protestant Episcopalian.*

* So writes a friend, the Gambier Observer says, after about ten days' illness.

NOTICE.

THE annual meeting of the Corporation for the Relief of Widows and Children of deceased Clergymen of the Protestant Episcopal Church for the State of New-York, will be held in Trinity Church, in the City of New-York, on the 6th of October, at 7 o'clock, P. M.

EVAN M. JOHNSON, *Secretary.*

The Gospel Messenger, at Auburn, is requested to copy this.

NEW-YORK PROTESTANT EPISCOPAL CITY MISSION SOCIETY.

Quarterly Sermon.

THE stated Quarterly Sermon in behalf of this Society, for the Mission Church of the Epiphany, will be preached next Sunday evening, Sept. 21st, 1834, at the Mission Church of the Epiphany, in Stanton-street, between Essex and Norfolk streets. Services to commence at half past 7, P. M. The Quarterly Report of the Executive Committee will be read after the close of the sermon.

A collection will be made in aid of the funds of the Society, which are much depressed by the erection of this church.

The friends of the Society, and Episcopalians generally, are respectfully invited to attend.

New-York, Sept. 17, 1834.

POSTPONEMENT.

IN consequence of the necessary absence of the Bishop of the Diocese from the city, the institution of the Rev. John Murray Forbes into the rectorship of St. Luke's Church, will take place on Friday next, the 26th inst.

Service to commence at half past 10 o'clock.

CHURCH OF THE NATIVITY.

THE Church of the Nativity (Avenue D, between 4th and 5th Streets) will hereafter be open for Divine Service on Sundays in the morning, at half past 10 o'clock, afternoon at 3, and evening at a quarter past 7.

Sept. 16. W. F. WALKER.

TRINITY CHURCH, PRINCETON,

BY Divine permission, will be consecrated to the public worship of ALMIGHTY GOD, by the Bishop of the Diocese of New-Jersey, on Tuesday, the 23d day of September. The services will commence precisely at *eleven* o'clock, A. M. The attendance of the clergy, and of the friends of the Church, is affectionately requested.

CHARLES STEADMAN,
J. J. DUNN, } *Wardens.*
JOHN POTTER,
R. F. STOCKTON,
R. S. FIELD,
C. W. TAYLOR,
C. H. VANCLEVE, } *Vestrymen.*

Princeton, Sept. 1, 1834.

NOTICE.

PERSONS disposed to contribute to the relief of the Parish of the Nativity, whose necessities have already been made known, will please send their donations to W. F. Walker, corner of Tenth-street and Avenue D, or cause them to be left for him at the Protestant Episcopal Press, or with Francis Tomes, jun., No. 6 Maiden-lane.

W. F. WALKER,
For Church of the Nativity.

Sept. 6, 1834.

Calendar.

SEPTEMBER.

21.—17th Sunday after Trinity, and St. Matthew.
28.—18th Sunday after Trinity.
29.—St. Michael and All Angels.

OCTOBER.

5.—19th Sunday after Trinity.
12.—20th Sunday after Trinity.
18.—St. Luke.
19.—21st Sunday after Trinity.

ACKNOWLEDGMENTS.

EDUCATION AND MISSIONARY SOCIETY.

THE Treasurer of the New-York Protestant Episcopal Education and Missionary Society, acknowledges the receipt of the following sums, viz.

1834.	*Missionary Disposable Fund.*	
Sept. 10.	Received collection made in Grace Church, Jamaica, L. I., per Rev. Wm. L. Johnson,	$20 00
	Received of the Auxiliary Female Missionary Society of Trinity Church, New-Rochelle, - - - - -	100 00
	Received collection made in the said church,	22 00
	Received collection made in St. Paul's Church, Eastchester, - - - -	5 00
	The above received per Rev. Lawson Carter.	
" 16.	Received collection made in St. Paul's Church, Brownville, per Rev. E. G. Gear,	10 00
		$157 00
	Education Disposable Fund.	
Sept. 10.	Received collection made in Grace Church, Jamaica, L. I., per Rev. W. L. Johnson,	$20 00

BENJAMIN M. BROWN, *Treasurer*,
Butchers' and Drovers' Bank.

New-York, September 18, 1834.

PROTESTANT EPISCOPAL TRACT SOCIETY.

As Treasurer of the Protestant Episcopal Tract Society, I acknowledge the receipt of Ten Dollars from the Teachers of St. James' Church Sunday School, New-London, Connecticut, to constitute their late Rector, the Rev. Isaac W. Hallam, a life member.

Thomas Browning, *Treasurer*,
77 Maiden-lane, and 134 Christopher-street.

Sept. 17, 1834.

GENERAL P. E. SUNDAY SCHOOL UNION.

THE subscriber, as Treasurer of the General Protestant Episcopal Sunday School Union, gratefully acknowledges the receipt of seven dollars and seventeen cents, by the Rev. Wm. D. Cairns, of Christ Church Sunday School, Hudson, in advance for books subject to the order of the Rector.

FLOYD SMITH,
Sept. 16, 1834. No. 12 Maiden-lane.

THE subscriber, as *Special Agent* appointed to collect funds for the General Protestant Episcopal Sunday School Union, gratefully acknowledges the receipt—

From Trinity Church, New-Haven, - - -	$41 13
" St. Paul's, ditto, - - - - - - -	37 32
" A Lady of Charleston, S. C., visiting New-Haven, - - - - - - - -	5 00
" Trinity Church, Boston, - - - - -	195 00
" Christ ditto, ditto, - - - - - -	27 00
	$305 45

F. H. CUMING.

CHURCH OF THE NATIVITY.

THE subscriber acknowledges the receipt of *three dollars* in an anonymous note, through the Protestant Episcopal Press, for the Church of the Nativity.

Sept. 16, 1834. W. F. WALKER.

PRESS DEPOSITORY,
46 *Lumber-street.*

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending September 18th, from the following persons, viz.:—

Right Rev. G. W. Doane, D. D.—Rev. C. Richmond—John B. Wallace—Rev. H. Gregory—Rev. C. Dresser—J. Vibbard—Rev. T. Strong—H. A. Ten Broeck—Morse & Harvey—J. W. Mitchell, *with remit.*—Rev. B. I. Haight, *with remit.*—E. E. Ford—E. Platt—Rev. Wm. Shelton—A. E. Miller—Rev. W. R. Whittingham.

Received by the General Protestant Episcopal Sunday School Union.

J. B. Wallace—Rev. J. W. James—John C. Pechin—Postmaster, Auburn—E. H. Pease—A. E. Miller—A. Bartlett, jun., *with remit.*—P. B. Wiley, *with remit.*—Mrs. H. Willoughby—Rev. R. B. Van Kleeck—C. Cuming.

PRIVATE SEMINARY.

THE winter Session of the Rev. B. G. NOBLE'S Private Seminary (at Bridgport, Connecticut), will commence on Wednesday, the 23d of October.

Bridgport, Conn., Sept. 12, 1834. 3t

WANTED

The services of a person of good address and unexceptionable character, to aid in obtaining subscriptions for a particular object. A line addressed to B, and left at the office of the Churchman, will be attended to.

BOARDING AND DAY SCHOOL.

MRS. J. R. GREENE'S *Boarding and Day School for Young Ladies*, No. 61 Murray-street, facing College-Green, was reopened on Monday, the 1st of September, for the reception of pupils.

References—Rev. John McVickar, D. D., Rev. Henry Anthon, D. D., Rev. J. F. Schroeder, Hon. Albert Gallatin.

Sept. 6, 1834. 3t

CHURCH DOCUMENTS.

BISHOP DOANE'S ADDRESS TO THE CONVENTION OF THE DIOCESE OF NEW-JERSEY.

(Continued from page 728.)

I DEEM it proper, in this connexion, to record my experience, and to express my wishes, on a subject which I regard as of great moment to the unity of the Church. It is sometimes thought necessary, in introducing her service into a new place, to accommodate it to the inexperience, and perhaps the prejudices of the people, by omissions or alterations. There is, of course, no authority to do this, and there is as little necessity. At Bordentown, at Moorestown, and at Princeton, I have, within the last year, used, for the first time, the entire service of the Church, without the slightest variation from the rubric in any of the cases, and with a fulness in the responsive portions in all of them, not always found in established congregations. It will seldom happen in any place where the service is to be introduced, that there are not two or three persons familiar with its order. Even where there are not, two or three persons are easily instructed in it. Their responses guide the rest. The service is introduced in all its symmetry and completeness. The novices learn their whole lesson from the first. After a few trials there is nothing left for them but to apply more and more to the heart that "beauty of holiness" which from the first they could not but admire, and which, as it is more understood, will ever be more prized and loved. The complaints of difficulty on this subject are, I believe, not founded in fact. They claim that it cannot be done, who never made the trial. It is the clear conviction of my experience that the regular way is the most easy and the most satisfactory. It is, at all events, the only way which the canons authorize and the order of the Church allows.*

On the evening of Tuesday, December 31, I preached for the congregation of St. Paul's Church, Camden.

On Thursday, January 14, 1834, in Christ Church, Philadelphia, I preached the consecration sermon, and assisted in the consecration of the Rev. James H. Otey, D. D., Bishop-elect of the Diocese of Tennessee. The Church in these United States has reason to bless GOD for this instance of his care and kindness for her; and, with the continuance of his blessing, to expect rich results from the labors of the excellent person who has been thus raised to her chief ministry. She has still farther motives of gratitude to her Divine Head, in still preserving to her, his eye not dim, nor his natural force abated, that venerable person who watched over her infant weakness, and who, on that occasion, laid his hands, for the twenty-fifth time, on the head of a successor of the Apostles.

On Sunday evening, February 16, I preached for the congregation of St. Paul's Church, Camden.

On Wednesday, March 19, I preached in Swedesborough; that being the day appointed for the meeting of a council called by me, in accordance with the provisions of the 34th canon of the General Convention, on account of a controversy alleged to exist between the Vestry of Trinity Church, and the Rev. Norman Nash, the Rector-elect. The opinion of the Council, after a full and patient investigation of the subject, was unanimous that the controversy had "proceeded such lengths as to preclude all hope of its favorable termination, and that a dissolution of the connexion which existed between them was indispensably necessary to restore the peace and promote the prosperity of the Church."—They therefore unanimously recommended that the connexion be dissolved, from and after the 20th day of June next; being three months from the date of their opinion. With this recommendation, the Rev. Mr. Nash, in presence of the Council, declared his compliance.

On Sunday, April 6, I preached at Bordentown, in the Methodist meeting-house.

On Saturday evening, April 19, I preached, and on the following day administered the holy communion, and preached twice in St. John's Church, Elizabethtown. Subsequently to my last visit to this ancient and interesting parish, the Rev. Richard Channing Moore, Deacon, had accepted an invitation to the pastoral charge; and I was much pleased to find the congregation perfectly united in him, and every prospect, with GOD's blessing, of great happiness and usefulness.

In the evening I went to Newark, and preached to a very large congregation in Trinity Church. My several visits to this parish confirm my expectations of its increase and prosperity. Among the most gratifying evidences, and at the same time most promising means of this result, I regard the establishment, under judicious regulations, of a valuable parish library.

On Tuesday, April 22, I laid the corner-stone of St. Paul's Church, Camden: a large number of the clergy and laity of the neighborhood, and of the City of Philadelphia attending; and the venerable Bishop White favoring me with his presence and assistance. The Rev. Samuel Starr, Deacon, commenced his labors in the parishes of Camden and Colestown, by my appointment, as Missionary, in September last. At Camden there had never been a clergyman settled, they had both been for months destitute of clerical ministrations, and had never, though St. Mary's is a very old parish, been supplied with weekly services. To the work of the LORD, in these places, Mr. Starr has devoted himself with great ability, assiduity and fidelity; and the result is manifested in the collection, at Colestown, of a large and zealous congregation; who have lately shown that their zeal is not irrespective of knowledge, by the establishment of a parish library: while at Camden, a large church edifice of stone is in course of erection. It is very seldom that such consequences are seen from a much longer course of ministrations. They are creditable to the activity of the minister, and to the readiness of the people, and evince, not obscurely, the favoring providence of GOD. May it continue and increase! In the evening of the same day I preached in the usual place of worship.

On Saturday, May 3, I commenced a visitation to some of the southern churches of the Diocese, accompanied by the Rev. Simon Wilmer; who, still canonically resident in the Diocese of Pennsylvania, has labored for more than a year in the parishes of Berkeley, Chew's Landing, Glassborough, and Mullica Hill. We were carried from Camden to Berkeley by Mr. Meguire. In the afternoon, and again in the evening, I preached in St. John's Church, Chew's Landing. This congregation had been for some time scattered, and the church almost deserted. For a considerable period there was, as I am told, but a single communicant. On Saturday, I witnessed the baptism, by Mr. Wilmer, of twelve adults and fourteen infants; and on Sunday morning, when I preached the third time, I confirmed twenty-four persons. This is certainly an encouraging and surprising result. There was every reason for the conviction that the persons confirmed came intelligently and faithfully to the reception of the ordinance. The congregations in attendance were large, attentive and devotional; and the responses made with much earnestness and solemnity. The Prayer-book is in great and increasing demand. Immediately before the service on Saturday afternoon, several young persons, men and women, came forward, at the request of the minister, and were examined in the Church Catechism. It was an instance of Christian simplicity and docility that pleased me much, and was creditable to all concerned. Having had no opportunity in their childhood to acquire the "instruction to be learned by every person before he be brought to be confirmed by the bishop," they were not ashamed, in their manhood and womanhood, to stand up, as "babes in CHRIST," and be taught before the congregation. It were well if the disposition and practice both were common.

In the afternoon I preached in St. Peter's Church, Berkeley, and confirmed sixteen persons. Here again I found a large and apparently much engaged congregation. I had confirmed in this church twice before.

In the evening I preached in St. Stephen's Church, Mullica Hill.

On Monday, May 5, in a heavy rain, Mr. Chatham conveyed us in his carriage to Glassborough. From the violence of the storm there was no congregation at St. Thomas' Church. A few persons assembled at the house of Mrs. Whitney, where five were confirmed. The peace and stillness of the scene within were in beautiful contrast with the raging of the storm without. It was a touching illustration of the security and serenity which the ark of GOD offers to the soul of the believer, rescued in it from the tempests and billows of the world. It was a delightful image of the perfect rest and peace of the eternal haven.

On Tuesday, May 6, we rode fourteen miles to visit a sick member of the Church. In the afternoon I preached again in St. Stephen's Church, Mullica Hill. I was struck with the singular beauty and salubrity of this place, as affording a most desirable site for schools. A distinguished physician of Philadelphia makes it the summer residence of his children. A clergyman well qualified, and willing to receive a few boys into his family, would easily procure them, and would find himself most pleasantly and usefully situated. Of course, where there is the means of support the ministry had better be without the charge of a school. But where the question is between a minister resident with such a charge, and no ministrations at all, or ministrations rare and irregular, I cannot for a moment hesitate as to the choice. What I desire is, that, as soon as possible, Berkeley and Chew's Landing should enjoy the entire services of one clergyman; and that another, residing at Mullica Hill, should preach half of the time at Glassborough. This might easily be done; and two active men, with the missionary spirit, would soon prepare the ground for two more.

On Wednesday, May 7, I preached in the morning, and confirmed three persons, in Trinity Church, Swedesborough, (the *third* confirmation there,) and in the evening preached again.

On Thursday, May 8, (Ascension-day,) I was carried by the Rev. Mr. Mason, to Salem; where I preached on that day twice in St. John's Church, and once on Friday. I was pleased to find, that since my last visit a new and very sweet organ had been procured, and several improvements made, evincing an increase of interest in "the house of GOD, and the offices thereof."

My attendance at the meeting of the Board of Directors of the Domestic and Foreign Missionary Society, on Tuesday and Wednesday, May 13th and 14th, was with peculiar satisfaction. The result of GOD's blessing on the enlargement of the Society's operations, alluded to last year, was clearly seen in the increase of its revenues, and, what is of still better promise, in the "excellent spirit" which prevailed. A still further extension of missionary labor was resolved on; and measures are in progress for giving to the executive operations of the Society more unity, more efficiency, and, at the same time, more responsibility. The Society deserves and needs the interest and prayers of the whole Church. Her position is now most encouraging. May she soon be, as she ought to be, in the fore-front of the Redeemer's "sacramental host," coming up to "the help of the LORD against the mighty!"

On Sunday, May 18, (Whitsunday,) in St. Mary's Church, Burlington, I confirmed seventeen persons.

My visitations during the year have been less extensive and less systematic than they would have been had I been at residence in the Diocese. The number of times that I have preached in the several churches under my care, since the Convention, has been one hundred and fifty-nine. In seventeen churches, I have confirmed, within the same period, one hundred and sixty-nine persons.

The whole number of clergymen connected with the Diocese is twenty-four; one of whom, the Rev. Simon Wilmer, has canonical residence in the Diocese of Pennsylvania. The Rev. Charles H. Wharton, D. D., Rector of St. Mary's Church, Burlington, has deceased, as stated before, and the vacant rectorship has been accepted by me. The Rev. Birdsley G. Noble has been transferred to the Diocese of Connecticut, and the pastoral charge of St. John's Church, Elizabethtown, has been accepted by the Rev. Richard Channing Moore, late of the Diocese of Pennsylvania. There have also been added to the Diocese, the Rev. Reuben H. Freeman, Deacon, late of the Diocese of New-York, Missionary to Belvidere, and parts adjacent; the Rev. Samuel Starr, Deacon, late of the Diocese of Connecticut, minister of St. Paul's Church, Camden, and St. Mary's Church, Colestown; the Rev. Samuel Edwin Arnold, late of the Diocese of New-York, Minister of St. Peter's Church, Freehold, and Principal of the Academy there; and the Rev. Charles Williams, D. D., late of the Diocese of Maryland, resident in Burlington. It is to the generous kindness of Dr. Williams, in supplying the pulpit of St. Mary's, that I have been indebted for the opportunity of accomplishing a considerable portion of my Episcopal visitations.

Candidates for Orders in the Diocese are Henry Zell, Alfred E. Ford, Daniel J. Garrison, James A. Williams, and Francis P. Lee; the last three added since the Convention, and all resident at the General Theological Seminary. Four churches, all of stone, are in course of erection.

(To be continued.)

* I take occasion here to give the proper canonical sanction to a service which is used generally in this Diocese as a *third*, or, more properly, a *second evening* service. In doing so, I adopt the language, as I most cordially entertain the views, of the Bishop of New-York. "It is a pious and beautiful characteristic of our Church, that she provides for public worship twice on every day, and lays her clergy under a solemn obligation to conform, in their public ministrations, to her appointed services. Whenever, therefore, one of the clergy, meets a congregation for worship, the order for Daily Morning or Evening Prayer, as the case may be, is binding upon him. In some cases, however, circumstances call for a second evening service. These being extraordinary occasions or occasions different from the ordinary provisions of the Liturgy, require to be met in the way in which the Church provides for such occasions; that is, by the special appointment of the Bishop of the Diocese. It consists in the appointment, not of a *night service*, for the Daily Evening Prayer is binding in all congregations assembling for worship at any hour after meridian, in which it has not been previously performed on the same day; but of a *second Evening Prayer*, to be used in congregations in which the order for Daily Evening Prayer *has been used on the same day*. This distinction is here thus particularly noticed, in order to guard against two not uncommon mistakes. First, that the service here contemplated, may be performed *after candle light*, even where the regular Evening Prayer has not been used;—and secondly, that it may be performed by a clergyman, in a *third service*, held by him in a congregation which has not had the regular Evening Prayer on that day. In neither of these cases is there any dispensation from the prescribed daily service.

The *second Evening Prayer* appointed to be used in any congregation of this Diocese, in which the order for Daily Evening Prayer has been previously used on the same day, is as follows:—

The order for Daily Evening Prayer is followed to the end of the Psalms for the day, or selection of Psalms and Doxology; and then the following order:—

A Lesson, from the Old or New Testament, at the discretion of the Minister;

Either of the four Psalms appointed to follow the lessons of the Evening Prayer;

The Creed, and the following *Versicles and Responses;*

The Collect for the Day;

The Collect for aid against Perils;

The Prayer for the whole state of CHRIST'S *Church Militant*, in the Communion Service;

Any of the *occasional Prayers or Thanksgiving*, as occasion may require;

One of the *Discretionary Prayers at the end of the Communion Service;*

2 Corinthians xiii. 14."

MISSIONS.

THIRD ANNUAL REPORT

Of the Society of the Church in Upper Canada for Propagating the Gospel among the Indians and destitute Settlers.

Tecumseth, March 21st, 1833.

REVEREND SIR,—I have the honor to transmit to you, for the information of the Society, a brief account of my proceedings, since I had the pleasure of seeing you in February last.

On my way from York to Penetanguishine I performed divine service at Newmarket, and had a fine congregation. Being informed by the Reverend Mr. Brough, that some members of the Church, residing in King, were very desirous of a visit from a clergyman, I proceeded to that township. There I read prayers, lectured, explained some parts of the Liturgy, and baptized four children. The congregation was numerous, consisting chiefly of members of the Church.

Having reached the township of Tecumseth on Sunday the 10th of February, we had divine service in a barn, the school-house not being sufficiently large for the congregation. It is supposed that between two and three hundred people were present. On the following day, being requested by the people, I attended a meeting of the inhabitants of Tecumseth for considering the expediency of building a church. The meeting was not large, but it was unanimously determined that a church shall be erected, and the sum of fifty pounds was immediately subscribed.

The site of the proposed church is on a very excellent lot of land, nearly in the centre of the township, which was granted by the government for a church and glebe.

The 14th of February being appointed as a day of thanksgiving, I preached near the town line, between Tecumseth and West Gwillimbury, to a numerous and attentive congregation; three children were baptized. On the day following I preached to above forty people on the fifth concession of Tecumseth.—A Sunday school was established in this township last summer, which was well attended; it is about to be recommenced, and I have promised to furnish the children with catechisms and other books.

On Sunday the 19th of February, we had divine service in Mr. Stoddard's barn, in the township of West Gwillimbury; it is thought that above two hundred members of the Church were present. I also lectured in the afternoon near the Penetanguishine road; the congregation assembled in a school-house, and consisted of a hundred people. A subscription has lately been opened in this township for the erection of a church in a central situation, and should the inhabitants continue unabating in their exertions, a church will soon be built equal to that in contemplation at Tecumseth. I am informed that the Episcopalians are the most numerous denomination of Christians in West Gwillimbury.

Having reached the township of Innisfil, I preached at the house of Mr. McConkey, near the Penetanguishine road; the frost was severe, and the weather stormy; but though the settlers are comparatively few in that part of the township, about thirty people assembled.

On the first Sunday in Lent we had divine service at the house of Mr. Mann, at Kempenfelt Bay; the weather was intensely cold, but the congregation was large and attentive.—Captain Oliver, who resides in the township of Oro, about a quarter of a mile from the town plot of Kempenfelt, treated me with the greatest civility and kindness. Captain O'Brien, (who is at present in England,) and other friends of the Church, have been endeavoring, with considerable success, to obtain subscriptions for the erection of a church at Kempenfelt Bay. It is expected that a town will be built there at no distant period. It is a delightful place even at this desolate and dreary season; the sites for building along the banks of the Bay are admirable, and the views are extensive and pleasing.

In the evening of the same day I read prayers and lectured at Mr. White's, about seven miles from Kempenfelt Bay; my hearers were not numerous, but very attentive, and chiefly Church people. On the 27th of February I preached at the house of Mr. Craig, in the township of Medonte; a considerable number of persons assembled, and I was informed that if the weather had not been so cold and stormy the congregation would have been larger.

Having arrived at Penetanguishine I preached twice there on Sunday the 3d March, to a fine congregation; all belonging to the naval and military establishments attended—four children were baptized. At Penetanguishihe I remained with Mr. Woodin, lieutenant R. N., who treated me with much hospitality and kindness, and introduced me to all the officers and principal inhabitants. I also visited Mr. Mitchell, and other Protestants, who live in a village in the township of Tiny, three miles from the military establishment. The majority of the inhabitants are Roman Catholics, who formerly resided on Drummond's Island, and they are occasionally visited by a clergyman of their Church. I was requested by some sick persons in the neighborhood of Penetanguishine to administer to them the sacrament of the Lord's Supper. When I was returning from Penetanguishine, I found the snow very deep; the weather was severely cold, and travelling difficult. I regret that I was able to labor so little among the new settlers in Medonte and Oro. It was my intention to go to the Indian village at Coldwater and the Narrows; but it has been considered unsafe, during the winter, especially for strangers, to travel on the ice; and on account of the badness of the roads and the depth of the snow, it is very difficult to pass on horseback through these wild and uncultivated regions. I thought it better to put off my visit to Coldwater until the summer, when I shall be better able also to visit the inhabitants of Oro and Medonte generally.

Having returned to Captain Oliver's in Oro, I preached on the 10th of March at Kempenfelt Bay to a small, but very attentive congregation. In the evening I performed divine service again in Innisfil, at Mr. McConkey's, and though the settlers are comparatively few, the hearers were numerous.

On the Wednesday following I preached in the township of Essa, at the house of Mr. Blackstock, about eight miles west from the Penetanguishine road. The congregation consisted of about sixty people, who reside in Essa and Innisfil. Eight children were baptized in this neighborhood. Here I was desired to administer the sacrament of the Lord's Supper to a person who has been long sick. When I visited her, a number of the neighbors came in, which afforded me an opportunity of addressing them on the subject of religion. While in Essa I began to feel the effects of a severe cold; and for several days past I have been able to do little or nothing. I feel thankful, however, that I am now much better, and I hope, by GOD's assistance, to preach in West Gwillimbury to-morrow.

I am, Reverend Sir,

Your obliged, humble Servant,

ADAM ELLIOT.

Extract from a Letter of Instruction to a Foreign Missionary.

DEAR BROTHER,—Be not disheartened. The waters which by faith you see flowing over the arid regions of Persia, are not the deceitful mirage of the desert to mock your hopes; they are the waters of life. The most unexceptionable witnesses declare the religion of Mohammed to be everywhere on the decline. War and despotism enter essentially into its spirit. But the zeal, which burned so fiercely in the bosoms of its early champions, having consumed everything within its reach, now burns low, and the power of its princes is declining. It can no more subject countries, nor mind, to its sway. The general causes which are meliorating the governments and the condition of mankind, are entering into Persia. Light is breaking in upon its dark domains: not light enough to perceive the truth, but enough to make visible the awful darkness. In the prevalence of Soofeism, we see the Persian mind breaking loose from its moorings, and tossing wild upon the billows of infidel speculation, with neither star nor compass to guide it. Without a divine Guide and Helper, who, indeed, would venture in the pursuit of minds tossed upon such a sea? But you go not alone. Your help and your hope are in GOD. He, we believe, commands you to go and preach the Gospel to the Persians; he promises to be with you. "Lo, I am with you always." "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." You may die in early life. You may die a martyr's death. Still the promise, in all its spiritual import, will be remembered; and if you are faithful unto death, neither you, nor the Churches which send you, will ever have occasion to regret your mission to Persia.

PRACTICAL.

DEPRAVITY TRANSMITTED.

IN reasoning with those who admit the scriptural account of the *introduction of sin*, we have the advantage of a common starting place to which we can go back, of certain first principles to which we can recur. But this doctrine, or rather *fact*, of transmission, seems to force itself even upon those who deny that account. If any, improperly as we have seen, should contend that we are now as we came out of the Creator's hands, that sin was coeval with our race, still, as it has descended to us, (not by mere *imitation*,) that descent is evidently *transmission*, and the corruption thus naturally transmitted is certainly *inherent* and *generic*.

Supposing again, corruption to have been introduced *subsequently* and *gradually*, still the vitiation of our nature, whether we date from its commencement or its consummation, has certainly been perpetuated. *Here again is transmission.* Now the scriptural account, while it avoids the inconsistencies consequent to our supposed creation in sinfulness, and also the ambiguity and vagueness of an unknown origin, still asserts no more than *this fact of transmission;* a fact to which we must subscribe, whether we reject or receive that account; for this *law of transmission* we shall find to be one of the settled, established laws of animal existence.

In the book of Job, where the doctrine of derived guilt finds a full recognition, and a conspicuous place, it is very pertinently asked, "Who can bring a clean thing out of an unclean?" to which it is as pertinently answered, "Not one;" and it would probably puzzle those philosophizing objectors, to whom this doctrine of derivation is so completely "a stone of stumbling and a rock of offence," to give any other or better reply. Is it not reasonable, and in perfect accordance with all the analogies of the animal and even vegetable creation, to acknowledge the derivation of this corruption, no matter *when* or *how* we suppose it to have originated, from generation to generation, and consequently its inherency in the very elements of the moral constitution? Would it not argue a suspension, or rather an inversion of that great law of *like producing like*, which we find recorded in the sacred volume, and visibly and indelibly impressed upon the whole creation of GOD, if, sin having once entered into the world, a sinless offspring had descended from sinful parents? I enter not here into any curious questions concerning the origin of the human soul, or the extent to which, consistently with the fact of its being formed by GOD, it takes a bias or coloring from natural descent; but this much is unquestionable, that many of the most striking peculiarities, not only of *body*, but of mind, temper, and feeling, are naturally transmitted. Eccentric habits of thought, and madness in all its varieties, are continued from parent to child, and from generation to generation, perhaps for centuries. And, to notice a less equivocal case, how often do we find a certain singularity of temperament, or stamp of character, so long affixed to, or identified with a family or kindred, that we associate the idea of it with the very name of that family or kindred! Account for this as we may, the fact is unquestionable. If then, individual traits may be communicated through a long line of descent, would it not be most strange, if a *general corruption* of the whole spiritual nature, in those who went before us, should not have come down to us? And, whatever may have been the original excellence, do we not observe alike throughout the animal and vegetable kingdom, that whenever degeneracy or deterioration has commenced, through any means or causes whatsoever, it is propagated, and even increased, until a change is induced in the circumstances?

Since, then, corruption, universal corruption, without any exceptions, has confessedly existed in the ages antecedent to us, I should expect *a priori*, that it would come to us necessarily, as a part of our inheritance, instead of being subsequently fortuitously acquired, by the simple process of imitation.—*The Heart.*

PERVERSION OF MAN'S LIBERTY OF THOUGHT AND CREDENCE.

THERE is nothing, perhaps, from which the natural mind more revolts, or against which the natural heart more commonly rebels, than the appointment of FAITH, as the GREAT ESSENTIAL TO SALVATION. "It is a hard saying, who can bear it?" is the universal cry. That for the *simple fact of unbelief*, men should be excluded from the kingdom of heaven, is a regulation viewed at least with a suspicious and evil eye, if not actually regarded as an arbitrary act of legislation—a virtual assumption on the part of the Creator, and a direct infringement upon the liberty of the intelligent creature. Men delight to view *opinion* like *property*, as absolutely and entirely *their own*, and at *their own disposal;* to be acquired and changed, *when* and *as they list;* as a thing with which not *man* alone, but even GOD has no right to interfere. Or else, if it be apprehended that this claim will not stand the test, they change their ground, and contend that opinion or faith is *not under their own control;* that it is a thing of circumstances—of contingencies—that its formation and peculiar character depend upon the original constitution of their minds—upon the bias of education—upon the nature of maturer and controlling associations—upon the manner in which even truth is presented to them; and that, from the diversity of these influencing and predisposing causes, it is impossible that any moral proposition, however certainly and universally true, should receive *universal assent*, and be alike acknowledged by minds differently constituted and disciplined; and, consequently, that *unbelief*, although it *may be their misfortune, can never be their guilt.* Miserable sophistry! It will require but a moment to expose its fallacy: and whether men "charge GOD foolishly," as to the hardness of his requisitions, or whether they would screen *themselves* under the plea of inability, they are alike convicted at the bar of reason and of truth. What! had not GOD the *right* to be the teacher of his people on those subjects, which, of themselves, they cannot know? and to prescribe the terms on which he will receive them to his favor? and in the appointment of faith as necessary to salvation, has he done any thing more *than to exercise this right?* Surely no intelligent man, in the ordinary use of his faculties, could think for a moment, either of denying *the right*, or of limiting its exercise; and the objection must therefore result from ignorance or misapprehension, as to our *original state.* They who are so jealous of GOD's dictation and of their own liberty, must forget that the two great attributes of our natural condition were IGNORANCE and CONDEMNATION.—*Ibid.*

VARIETIES.

GEORGE HERBERT.

IN one of his walks to Salisbury, he overtook a gentleman that is still living in that city, and in their walk together, Mr. Herbert took a fair occasion to talk with him, and humbly begged to be excused if he asked him some account of his faith; and said, 'I do this, the rather because though you are not of my parish, yet I receive tithe from you by the hand of your tenant; and, Sir, I am the bolder to do it, because I know there be some sermon-hearers that be like those fishes that always live in salt water, and yet are always fresh.' After which expression, Mr. Herbert asked him some needful questions, and having received his answer gave him such rules for the trial of his sincerity, and for a practical piety, and in so loving and meek a manner that the gentleman did so fall in love with him and his discourse, that he would often contrive to meet him in his walk to Salisbury, or to attend him back to Bemerton; and still mentions the name of Mr. George Herbert with veneration, and still praiseth GOD for the occasion of knowing him.

In another of his Salisbury walks he met with a neighbor minister, and after some friendly discourse betwixt them, and some condolement for the decay of piety, and too general contempt of the clergy, Mr. Herbert took occasion to say, 'One cure for these distempers would be for the clergy themselves to keep the Ember-weeks strictly, and beg of their parishioners to join with them in fasting and prayers for a more religious clergy. And another cure would be for themselves to restore the great and neglected duty of catechizing, on which the salvation of so many of the poor and ignorant lay-people does depend. But principally that the clergy themselves would be sure to live unblameably; and that the dignified clergy especially, which preach temperance, would avoid surfeiting, and take all occasions to express a visible humility and charity in their lives: for this would force a love and an imitation, and an unfeigned reverence from all that knew them to be such.' (And for proof of this, we need no other testimony than the life and death of Dr. Lake, late Lord Bishop of Bath and Wells.) 'This,' said Mr. Herbert, 'would be a cure for the wickedness and growing atheism of our age. And, my dear brother, till this be done by us, and done in earnest, let no man expect a reformation of the manners of the laity; for it is not learning, but this, this only, that must do it: and till then the fault must lie at our doors.'

In another walk to Salisbury, he saw a poor man with a poorer horse, that was fallen under his load: they were both in distress, and needed present help; which Mr. Herbert perceiving, put off his canonical coat, and helped the poor man to unload, and after to load his horse. The poor man blessed him for it; and he blessed the poor man; and was so like the good Samaritan, that he gave him money to refresh both himself and his horse; and told him, 'that if he loved himself, he should be merciful to his beast.' Thus he left the poor man, and at his coming to his musical friends at Salisbury, they began to wonder that Mr. George Herbert, who used to be so trim and clean, came into that company so soiled and discomposed; but he told them the occasion: and when one of the company told him 'he had disparaged himself by so dirty an employment,' his answer was, 'that the thought of what he had done would prove music to him at midnight; and that the omission of it would have upbraided and made discord in his conscience whensoever he should pass by that place. For if I be bouud to pray for all that be in distress, I am sure that I am bound, so far as it is in my power, to practise what I pray for. And though I do not wish for the like occasion every day, yet let me tell you, I would not willingly pass one day of my life without comforting a sad soul, or showing mercy; and I praise GOD for this occasion. And now let us tune our instruments.'—*Walton's Lives.*

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